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**SECURING CHRISTIAN LEADERS
FOR TOMORROW**

SAMUEL McCREA CAVERT

SECURING CHRISTIAN LEADERS FOR TOMORROW

*A Study in Present Problems of
Recruiting for Christian Life-Service*

BY

SAMUEL McCREA CAVERT

WITH AN INTRODUCTION BY

ROBERT E. SPEER



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SECURING CHRISTIAN LEADERS FOR TOMORROW

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TO

WILLIAM ADAMS BROWN

*Revered Teacher, Trusted Counselor,
Esteemed Co-worker, Beloved Friend.*

PREFACE

A sense of need, springing up in many quarters, for restudying the whole problem of recruiting for Christian life-work, is responsible for this book. It is not the product of any one person's thinking or experience. Behind it lies a series of conferences held by an informal group which included the representatives of many Christian organizations. These conferences, more than a score in number, covered a period of two years.

Grateful acknowledgment is due most of all to Fennell P. Turner, Secretary of the Foreign Missions Conference of North America and formerly General Secretary of the Student Christian Movement, who, as the chairman of this group, gave an unstinted measure of his time. Others who made especially important contributions by reporting on particular aspects of the subject were:

Miss Eliza Butler, Head of Johnson Hall, Columbia University; formerly executive of the Personnel Division, National Board of the Young Women's Christian Association.

- Rev. William H. Crothers, Pastor of New Providence Presbyterian Church, Maryville, Tenn.; formerly Associate Secretary, Board of Christian Education of the Presbyterian Church in the U. S. A.
- Dr. Robert L. Kelly, Executive Secretary, Council of Church Boards of Education; executive officer of the Association of American Colleges.
- Rev. Paul Micou, Pastor, St. Luke's Protestant Episcopal Church, Bethlehem, Pa.; formerly Secretary, Department of Religious Education, National Council of the Protestant Episcopal Church.
- Miss Florence E. Quinlan, Executive Secretary, Council of Women for Home Missions.
- Burton P. St. John, of the G. W. Carnrick Co., New York City; formerly Candidate Secretary, Student Volunteer Movement.
- Rev. Wellington H. Tinker, Student Secretary, National Council of Young Men's Christian Associations.

A still larger number, who contributed more informally to the body of common knowledge and experience, included the following:

- Rev. Alfred Williams Anthony, formerly General Secretary, Home Missions Council.
- Miss Leslie Blanchard, Secretary, Student Department, National Board of the Young Women's Christian Associations.
- Edward P. Gates, General Secretary, United Society of Christian Endeavor.
- Rev. Walter Getty, Director, Young People's Division, Committee of Publications, Presbyterian Church in the U. S.

- Rev. Lewis B. Hillis, General Director, Department of Recruiting, Board of Christian Education, Presbyterian Church in U. S. A.
- Raymond P. Kaighn, Secretary, Personnel Bureau, National Council of Young Men's Christian Associations.
- Rev. William E. Lampe, Secretary, United Missionary and Stewardship Committee, Reformed Church in the U. S.
- Rev. C. M. McConnell, Life Work Committee, World Service Agencies of the Methodist Episcopal Church.
- President George L. Omwake, Ursinus College, Collegeville, Pa.
- David R. Porter, Secretary, Student Department, National Council of Young Men's Christian Associations.
- Mrs. H. R. Steele, Secretary, Board of Missions, Methodist Episcopal Church, South.
- President J. Ross Stevenson, Princeton Theological Seminary, Princeton, N. J.
- Rev. Harry T. Stock, Secretary, Student and Young People's Department, Congregational Education Society.
- Mrs. Jessie White Cook, formerly Secretary, Student Fellowship for Christian Life Service.
- Robert P. Wilder, General Secretary, Student Volunteer Movement.
- Miss Winnifred Wygal, National Student Secretary, National Board of the Young Women's Christian Associations.
- Rev. W. N. Wysham, Candidate Secretary, Board of Foreign Missions, Presbyterian Church in the U. S. A.

At first it was expected that the results of the conferences would appear as a report of the entire group. It was found, however, that, in order to fuse the diverse materials into a unified and readable whole, it would be necessary to entrust them to a single editorial hand. More important, there were many phases of the question which needed additional study and which it did not seem possible to provide for in further meetings. Having served as secretary of the group, I was therefore allowed to exercise full freedom in the drafting of the final manuscript, and since under these conditions no one but myself could fairly be held responsible even for any part of it, the volume appears over my signature.

At the same time, the book represents, in general substance and conclusions, the results of extended group-discussion and interchange of experience. Whatever value it has is derived from this fact.

My special thanks are due to Miss Twila Lytton, Dean of Women at Lawrence College, who has made many helpful suggestions, and to Miss Aenid A. Sanborn, who has prepared the manuscript for the press.

SAMUEL MCCREA CAVERT, General Secretary,
Federal Council of the Churches of
Christ in America.

INTRODUCTION

The first and oldest summons of Christianity was the call to Christian life-service given by our Lord to the young men by the lakeside of Galilee, "Come ye after me and I will make you fishers of men." The last injunction of the same Lord to the same men and to the larger group which had become associated with them was likewise a commission to life-service, "Ye shall be witnesses unto me both in Jerusalem and Judea and Samaria and unto the uttermost parts of the earth." It was not long before an even more powerful man than any in this first company was added to the propulsive forces of Christianity, under a direct commission of Christ, "Depart, for I will send thee far hence unto the Gentiles."

The nature of the call and commission may have altered with the years, but the fact of it and the increasing need of the commitment of human life to the task of Christianity in the world abide. They are as clear and urgent today as they ever were in all our communities both at home and abroad. In those direct and immediate forms of service most definitely involved in teaching and preaching the Gospel, there is need of more good and capable men

than ever before. And, in addition, innumerable ways of extending the knowledge and influence of Christianity, supplementing the traditional forms of teaching and preaching, have been opened in God's providence, and vastly greater numbers of men and women are needed for these.

The idea that the call for direct lifetime Christian service is waning is a wholly mistaken idea. The types of such service are richer and more appealing than ever before, and even for the familiar types known in the Church in all generations the call is clearer and more pressing than ever.

The very errors which underlie any opposite view are evidence of the need of a new generation of Christian men and women who, with no false conceptions of hardship, will nevertheless recognize the opportunity and duty of so following and serving Christ that their work will be a constant summons to others to follow Him and to give Him His place of lordship in all of human life.

In a field of action so vital and critical as this, there exist many differing judgments as to methods and even as to ideals. There will be a diversity of emphasis on the so-called human and divine elements in the discernment and determination of duty. There will be supplementary and at times conflicting representations as to comparative needs and claims and values. There will be some who will set the consideration of personality and its enrichment

in the foreground and others who will set first the work needing to be done in which individuals must lose themselves, if they would be saved. Some will value and use the most urgent forms of influence and persuasion and others will fear such pressure. Our viewpoints and forms of action will be as various as the richness of human life itself and as the manifold need of the world-wide and age-long work which is to be done.

The essential thing is that the Church should realize its responsibility for conscious and deliberate effort to provide the recruits needed for what we think of as distinctively Christian service for the coming generation, and that it should see that this responsibility is to be discharged, as this study indicates, through the influence of Christian homes and pastors, of individual friendship and of the wisely organized action of the forces of the Church. Such effort will not weaken—on the other hand it will greatly strengthen—the true Christian conception of all life as a vocation and of every form of work and every action of life as a field for glorifying God and serving the world.

ROBERT E. SPEER.

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*The Christian View
of Life-Work*

"Whosoever will be great among you let him be your servant."

Matthew 20:26.

"We are workers together with God."

I Corinthians 3:19.

"For the Christian, every calling is a ministry."

Henry Churchill King.

"We have each to determine whether this world is an arena where we fight to get what we can for ourselves, or a field of honor where we give all we can for our fellow-men."

Wilfred T. Grenfell.

SECURING CHRISTIAN LEADERS FOR TOMORROW

CHAPTER I

The Christian View of Life-Work

No choice that one ever makes is more fraught with destiny than his decision as to his life-work. In the interest which is to claim six-sevenths of his days, he ought to find the deepest and most abiding satisfaction. A man's vocation should, indeed, be the chief manifestation of his spiritual life. If his activities in shop or office, where he spends most of his waking hours, are not a true and natural expression of his soul, his moral and religious experience will echo with unreality. Well does Carlyle say, "Blessed is the man that has found his work! Let him ask no other blessedness."

To the Christian Church, committed to building the Kingdom of God in the world, the question of life-work is equally momentous. And not simply the life-work of the few who are to be ministers or missionaries, but of all men and women everywhere. "Seek first the Kingdom" was Jesus' call, not to the

Twelve alone, but to all who would follow Him. In the Christian view, it is the business of *every man*—lawyer, physician, teacher, manufacturer, farmer, housekeeper, as well as clergyman and missionary—to use his whole life in the way that will contribute most to God's purpose for the world. The thing which he is to put *first* is something else than "getting ahead" or "making a name for himself" or "finding an easy berth." Every profession and occupation is to be regarded primarily as a method of establishing the Kingdom of God in human society.

That men should be just in their dealings with one another is clearly a first principle of God's Kingdom; the lawyer, accordingly, is to be a lawyer for the sake of seeing that justice is done. It is the will of the Great Physician that no plague should come nigh our dwelling; the medical profession is a way of bringing this to pass. The Great Teacher desires that all should grow in intelligence and goodness and richness of personality; hence educators are called for. The farmer, the manufacturer and the housekeeper are to be co-workers with Him who means that all should have their daily bread. All these lines of work are to be but diverse channels for furthering the one end of building the Kingdom of God on the earth.

Viewed from this angle, the ministry and missions are not so much vocations of a wholly different kind as they are illustrations, at their best, of what all

vocations ought in spirit and purpose to be. Any man who pursues his daily task with the motive of service is engaged in "Christian work." Every calling which ministers to human need is a "Christian calling." If one occupation is to be held in higher honor or to be regarded as more Christian than others, it must be only because it makes a greater contribution to the well-being of humanity.

That there are differences between vocations in this respect is obvious. No one would contend that advertising chewing-gum or tobacco is as essential to the social good as raising wheat or educating children. There are, moreover, certain activities which are even parasitical, which drain the life of society instead of nourishing it. Bootlegging and professional gambling are conspicuous examples. These illustrations, however, only reinforce the principle that all occupations ought to be controlled by the same high standards that we now expect of a few.

Service in All Vocations

Jesus drew no distinction between the sacred and the secular which would justify most men in working from motives of self-interest alone, while a few devote themselves to human welfare. "*Whoever* would be great among you," was Jesus' word, "let him be the servant of all"; not "whoever would be great in the ministry," but whoever in *any* calling

would attain to true success, let him make service the controlling purpose of his life. That much harm has been done by allowing the majority of professions and occupations to be regarded as "secular," and therefore to be commercialized and dominated by acquisitive ideals, none can doubt. We have acquiesced too easily in the assumption that a coal operator or a banker or a real estate dealer may rightly set for himself other standards of "success" than a preacher, a Y. W. C. A. secretary or a missionary may set. As a result, we see such a bewildering spectacle as a publication like the *Manufacturers' Record* calling for a "revival of religion" in the same issue that denounces church organizations for being actively concerned about legislation against child labor.

The appeal of Christ is not to leave the ordinary tasks of life and take up what is commonly called "religious" work. Rather is it to make every business or trade or profession a means of helping to fulfil God's purpose of creating a righteous and brotherly and truly happy world.

From our contemporary life two incidents will suffice to suggest, concretely and vividly, that this is no fantastic and impossible ideal. A young Canadian physician, carrying on research at the University of Toronto, found in insulin a new treatment for diabetes. The discovery opened before him a possible avenue of wealth that would satisfy the

dreams of avarice. But no such path was followed. An agreement was made under which insulin is furnished at cost and thus made available to hundreds of thousands who otherwise could not have it. For himself the only stipulation was that he should receive the modest salary which would make it possible for him to carry further his beneficent research. At the hands of Dr. Frederick G. Banting, medicine became a Christian calling in a superlative degree.

A young business man in Atlanta and Birmingham, the head of a great concern for the manufacture of cast-iron pipe, a few years ago came to a conviction that modern industry need not be an arena of conflict, but could become a sphere for the practical application of the Christian ideal of brotherhood. Gradually he developed a plan of cooperation between capital and labor, which provided for a systematic sharing of profits, joint control of all conditions of work, and the representation of both labor and the general public on the board of directors of the company. Cooperation became the central principle of the whole organization. When he died in 1924, he left to the employes all the common stock that he owned in the company. At the hands of John J. Eagan, the manufacture of iron pipe became a supremely Christian vocation.

Such illustrations make it clear that one may be "called" into medicine, or industry, or public life, or other so-called "secular" professions, quite as

truly as into the ministry. One who dedicates his life to the conquest of disease is following in the steps of the Healer of Galilee. The man who goes into manufacturing because he believes it is the economic realm which stands most in need of transformation by the spirit of Christ, has entered upon a Christian life-work in the fullest sense. To enter diplomatic service or politics in order to help remold our national and international life according to the mind of Christ is to choose a Christian vocation as truly as any missionary.

Creative Impulses in All Vocations

Closely related to the motive of serving the common good is the *creative impulse*. In the Christian ideal a man's occupation should be that in which he can find the fullest and truest expression of his personality. He should have the consciousness and the joy of being a creator. This is the way in which, in varying forms, the men of most significant accomplishment always feel about their work. They are not interested in acquiring, but in achieving. Their concern is not with exercising power over others, but with attaining as nearly as possible to perfection in their craftsmanship. Such is the spirit of the scientist—like Agassiz, who, when criticized for not amassing a fortune, replied, "I have too important work to do to spend my time making money." It is

the spirit of the teacher—like the college professor who, when pitied for the meagreness of his salary, answered, "If I were able, I should gladly pay for the privilege of doing what the college employs me to do." It is the spirit of the artist, despising everything else in comparison with the glory of doing a flawless piece of work.

"And only the Master shall praise us, and only the
Master shall blame;
And no one shall work for money, and no one shall
work for fame,
But each *for the joy of the working*, and each, in
his separate star,
Shall draw the Thing as he sees It for the God of
Things as They are!"

What a tragedy for modern industrial life that it is so organized around the profit motive that for millions of men the creative impulse is all but stifled! Our condition is indicated by the title of a volume by a British economist, "The Sickness of an Acquisitive Society." From this exaggerated emphasis on getting and possessing spring nine-tenths of our industrial ills. If the ideal of creation be uppermost, employers and employes feel themselves partners in a common task. Not so when the end of industry is assumed to be to secure for oneself as much as possible. Is there any reason why the same creative impulse that controlled an inventor like Charles P. Steinmetz should not control also the

great corporation for which he worked? Ought not even the artisan to be something of an artist, interested in his task for other than pecuniary reasons, despite the deadening effects of machine production on one's pride in his craftsmanship? Every man, in the Christian view—not merely a few—should share in the consciousness of being a co-worker with God in the creation of a world. It is the outlook on life which George Eliot attributes to the master violin-maker:

“If my hand slacked,
I should rob God, since he is fullest good,
Leaving a blank instead of violins.
'Tis God gives skill, but not without men's hands.
He could not make Antonio Stradivari's violins
Without Antonio.”

A fuller recognition of this truth ought to stimulate in great numbers of young people the experience, hitherto hardly expected in most, of consciously “seeking the will of God” for their life-work. We seem to have more or less taken it for granted in the past that an inner prompting or a sense of special mission in connection with some particular vocation would be felt only, or at least chiefly, in the case of the ministry or missions. When, however, men become poignantly aware of the need of God for human help in every field of activity, may we not reasonably hope to find many a youth, whose bent does not happen to be in the

direction of becoming a minister, none the less conscious of a Divine call? If one's native gifts incline him, for example, toward engineering, he should no longer regard himself as merely deciding a business question; he should, if we have succeeded in providing the right background of Christian training, feel that Christ's word comes as directly to him as to any minister, "Ye have not chosen me but I have chosen you and appointed you that ye should go and bring forth fruit."

No Levelling Down

Not without its perils is this insistence upon all occupations as potentially "Christian." There is the danger that instead of raising them all to the level of the highest, we may let the highest sink to the level of the ordinary. Many a man may take our emphasis on every task as a ministry and use it as an easy excuse for declining to enter the direct service of the Church or some other work that does not appear attractive from a worldly point of view. He may use it as a sop to his conscience when he yields to the temptation to seek the most lucrative opening. "I can go into business," he says, "and be a pretty good Christian there." And then, having evaded the great decision as to the real purpose and spirit of his vocation, he soon comes to set for himself no other than the prevailing standards and tries

to satisfy himself by giving a fraction of his money to the Church.

Against such an attitude, which is a travesty of that which we have been setting forth, the Church needs to be on guard. We must insist that the man who goes into business should do so because of a conviction that he can be a more useful Christian there than elsewhere, and a determination that he will. We must urge that he set out, not merely to be a Christian *in* business, but to make his *business Christian*. And we need to declare that, in his effort to do so, he must be willing to face difficulties as great as those that confront the missionary who tries to make Africa Christian. Certainly the man who goes into a business or industry with the deliberate intent of conducting it on the principles of the Kingdom of God is not likely either to be rich or to have an easy time. Often he will be less appreciated by the world at large than is a minister. He must be content to find his chief reward in the same way that the minister finds his—in the consciousness that his life has counted, to the utmost of his ability, in the building of a Christian society.

The true recruiting task of the Church, accordingly, is much greater than is usually recognized. Its interest in the vocations of young people is not merely to secure those who will carry on the work of religious organizations. There is, in principle, no reason why the Church should not "recruit" for truly

Christian living in business enterprises or in various professions as well as in the ministry. The Christian society which we seek rests quite as much upon having a noble leadership in the professional and the commercial world as in the pulpit. Never shall we see the problem of "recruiting for Christian service" in right perspective until we clearly understand that "Christian service" is a far wider thing than employment under the agencies of organized Christianity. The Church's concern is with the whole of life, and therefore with all vocations. Its aim is so to open men's eyes to the will of God that their daily work will no longer be a greedy scramble for profit, nor a monotonous routine that has no spiritual meaning, but their great way of glorifying God and serving their fellow-men.

No emphasis upon special opportunities in the direct employ of the Church ought to be allowed to obscure this fundamental truth that every form of life-work is to be an avenue of Christian service. This is the ideal which the Church, as the great fellowship of those in all occupations who "seek first the Kingdom," is to hold before the world.

The Church, therefore, must carefully see to it that it does not interpret "Christian" callings in such a way as to make other callings seem less than Christian. To leave in the minds of the vast majority of young people the impression that, because they do not feel called to the ministry or missions,

they are entering upon merely "secular" pursuits and so are free to set for themselves other standards than those of service, is to do an incalculable spiritual damage to their lives. There is reason to fear that our recruiting efforts in the past have not wholly escaped this peril. Apparently the students on the campuses themselves feel so. In the findings of a recent conference of Christian college students was the following illuminating paragraph:

"Inasmuch as all walks of life have a part in effecting or hindering the advance toward a Christian society on earth, we believe that all vocations should be fairly emphasized by the Church as channels of expressing the Christian point of view."

The ultimate success of any recruiting program of the Church is to be chiefly measured, not by the number of ministers or missionaries secured, but by the extent to which young men and women of diverse gifts and talents are inspired to choose their occupations as *their* way of making the Kingdom of God more of a reality in human life. For the Church to encourage the rank and file of people to believe that their "work for the Kingdom" is something that is done on Sundays and in the church building is to commit a ruinous error. And it is a mistake that the Church has all too often made. Think, for example, of the typical "Christian layman." If asked to name one, we have pointed to

someone who is prominent in the ecclesiastical organization or who can lead a prayer-meeting or be superintendent of a Sunday school. We have not turned to the marketplace and the factory to find out who is there demonstrating the validity of the Christian Gospel. Nothing is more urgent today than that the Church make men see that it is in the shop, the mine, the banking-house, the store, the city hall, that the Kingdom of God is to be established. Our transcendent task is to get practical men of affairs—employers, labor leaders, merchants, lawyers, editors, politicians—to set themselves to the task of making their daily work conform more fully to the principles of Christ.

The Church at the Center

This does not mean that the Church is not to seek, vigorously and wisely, for those who are to be its leaders in the ministry and missions and other forms of service by which the Church itself is maintained and propagated. Quite the contrary. The more we emphasize the Christianizing of every phase of the world's work, the more are we driven back to the necessity for sustaining the Church and the world-wide program in which it is engaged. For the Church of Christ is the one institution to which we can look for the inspiration, the spiritual leadership and the whole motive force that are demanded

in building a Christian world. Through its ministers, missionaries and teachers, the Christian ideal of the Kingdom of God, which we have been urging as the all-important thing, is to be held consciously before men. Through its witness to faith in a divine Purpose of Good which runs through the universe and has been made known to us in Jesus Christ, the Church becomes the powerhouse for every worthy enterprise. Through its ministry of worship and its program of training children and youth in religion, the Church serves as the great nourisher in the Christian way of life. Without the Church, the great dynamic for Christianizing all vocations would be in the direst peril of being lost.

Especially in an age which, like ours, is subtly affected by a pervasive materialism, do we need this direct and concentrated witness to the supremacy of spiritual values. Our astonishing conquest of the forces of nature has reinforced the feeling that airplanes and automobiles and radios, quite apart from the uses to which they are put, mean in themselves a better world. We forget that they may all be used for destruction as well as for a higher life. Our pivotal task is to keep alive the consciousness that the moral and spiritual needs of men are uppermost and are still unmet. "Where there is no *vision*, the people perish." Upon the Church rests the primary responsibility of fostering in society the

Christian vision of the true meaning of all the life and work of the world.

In the unforgettable words of Woodrow Wilson, it is the perennial function of the minister to "try to remind his fellow-men, in everything that he does and in everything that he says, that eternity is not future, but present; that there is in every transaction of life a line that connects it with eternity, and that our lives are but the visible aspect of the experiences of our spirits upon the earth; that we are living here as spirits; that our whole conduct is to be influenced by things that are invisible, of which we must constantly be reminded lest our eyes should be gluttonously filled with the things that are visible; that there lurks everywhere, not ungraciously and with forbidding mien, but graciously and with salvation on its countenance, the image and the memory of Christ, going a little journey through the earth to remind men of the fatherhood of God, of the brotherhood of men, of the journey that all spirits are taking to the land that is unseen and to which they are all to come."

In a deep and true sense, therefore, we not only may, but must, make special efforts to call the choicest minds and hearts of every generation into the direct service of the Church. There is also the added consideration that the greater conspicuousness of other professions and occupations in our modern civilization makes it hard to secure the

needed leaders for the Church. The need and the difficulty are an imperious summons. For this reason, we shall often, in this study, be giving the major attention to those types of work through which the Christian Church itself is maintained, its saving Gospel proclaimed to the world and its organized activities carried on. All that is said, however, about these specialized forms of service through the Church itself, applies equally, so far as spirit and purpose are concerned, to other occupations as potentially "Christian callings."

Beginning With the Child

“For this child I prayed and the Lord hath given me my petition. Therefore have I lent him unto the Lord; as long as he liveth he shall be lent to the Lord.”

I Samuel 1:27-28.

“The most important part of education is right training in the *nursery*.”

Plato.

“You cannot put your boys into the ministry—you might curse them if you did. What may be asked of parents is that they shall not deaden the ears of their sons to the call of God, by the clamor of other things which they propose or keep before them, and that they shall open the way for the hearing of that call.”

Cleland B. McAfee.

CHAPTER II

Beginning With the Child

The assumption is commonly made that the whole task of securing the Church's leaders for tomorrow consists in making a stirring appeal to young men and women at the college age. Nothing could be farther from the truth. Those who have worked most intimately with students on the campus know that decisions for Christian service have usually been deeply affected by influences in the life of boys and girls before they ever left their homes.¹ This means that any thorough study of the vocational problem requires a consideration of the whole program of religious education from the earliest years.

The following stages in the life of the developing individual will, accordingly, each be the subject of our special inquiry:

¹ Clarity of thought will be served by distinguishing four successive steps in a continuous process of life-work guidance, all of which are sometimes loosely designated as "recruiting":

- (a) Recruiting for *the Christian life*—which is a matter of Christian nurture and evangelism.
- (b) Recruiting for *Christian life service in general*—seeking commitment to the ideal of unselfish life-work.
- (c) Recruiting for *a specific occupation or profession*—which is the most accurate and precise meaning of the term.
- (d) Recruiting for *a particular position*—more correctly described as the placement of the recruit.

(1) The period of childhood, during which the life of the family circle is the dominant influence. This may be regarded as beginning in infancy and extending through attendance at the primary school. New factors enter into the child's experience when he crosses the threshold of the school, but in the main he is still under the controlling sway of the home. In these first years the general spiritual bent of the child is formed.

(2) The period of early adolescence, roughly corresponding with the high school age, during which the process of religious education may ordinarily be expected to culminate in a conscious commitment to Christian living. The question as to what one is to do with his life now emerges, at least in a general way.

(3) The period of late adolescence, when those who go on with their studies are in college and when the challenge to definite choice of a particular vocation may be expected to present itself most strongly.

To these three stages should no doubt be added, in any complete analysis of the question, the period of early maturity. Hosts of young men and women, either through the pressure of economic necessity or through failure to consider their life-work seriously, take the first "job" that comes to hand. Many fall into their place by mere chance. After a few years they become aware that they are misfits. More or less dissatisfied and unhappy, they realize that in

their present course they will never do the best work of which they are capable. In such a situation they are peculiarly open to suggestions as to the possibility of larger usefulness. Ulysses S. Grant, we may well recall, at thirty-eight had been unsuccessful in both farming and real estate and was a clerk in a leather shop, feeling himself doomed to mediocrity.

1. *The Home*

In any program for advance in life-work guidance, the prime demand is for more attention to the home. Unless there be the kind of family life from which children unconsciously learn to appreciate the reality of religion and grow up into a normal religious experience of their own, the Church is confronted at the outset with handicaps for which no subsequent activities by recruiting agencies can ever compensate.

Edward Lyttelton, the headmaster of Eton, describes the early influence of the home as "the cornerstone of education." The fundamental issues of character, he maintains, have usually been settled by the child's associations in the family, even before he enters school. With this view modern psychologists generally agree. They hold that the general attitude toward life and the major traits of personality are largely determined in the first six years of life. This being so, the moral and religious train-

ing of the child must begin years before he comes under the direct influence of either Church or school.

To foster in children in the home the unselfish and generous impulses, as against the acquisitive and self-regarding, is to do the most important thing in raising up leaders for every Christian enterprise. The training of even very little children should develop in them a spirit of self-giving and a disposition to share their possessions and their privileges with others. Such an attitude, it need hardly be said, cannot be cultivated by precepts alone. It grows only in an atmosphere of love and service and thoughtful concern for others, springing out of a vital faith in God and discipleship to Christ.

To bring such influences to bear in the family circle requires, first of all, that parents themselves shall have a clear enough conception of the true meaning of life to desire for their children lives of useful service more than careers of worldly success. How many a son or daughter has failed to choose his or her vocation on a Christian basis because the father and mother did not themselves really want it! They covet "success" for their children—according to the world's standard—rather than usefulness. They do not want their son to face the "poverty" that is associated with the ministry. They are not willing to let their daughter even think of going to a far-off country like China as a missionary. If she were to go as the wife of an ambassador or a

consul-general, that would, of course, be different. Both for their own sakes and the sakes of their children do parents need to be led to a deeper view of life.

In a home where material prosperity is set above moral and spiritual values, it is too much to hope that children will turn to idealistic pursuits. In a family invaded by selfish individualism, in which each is bent on his own personal pleasure or advantage and a corporate life and common interests are lacking, we cannot expect a decision to dedicate one's life to the social weal. The rock-bottom requisite for securing recruits for Christian life-work is the conversion of parents to genuinely Christian living.

The value of family worship in its bearing upon future decisions for Christian service it is impossible to exaggerate. The present tendency, in our confused and hectic living, to omit all recognition of the presence of God in the family means an unspeakable loss. Many of the Christian leaders of today look back with gratitude upon childhood homes in which the reading of the Bible, the conscious looking to God for guidance, and prayer for the coming of Christ's Kingdom were a regular feature of every day, and feel that thereby their interest in the Christian program for the world was awakened and sustained. How many children of today will have such a home life to look back upon?

That even under the exacting conditions of the modern day this practice is possible, and when followed is of inestimable influence, is illustrated by the home of a layman, prominent in business in New York, who has always observed family worship every morning—and in no formal or perfunctory way—no matter how pressing other interests might be. From this one home have come, within the last few years, a missionary now in India, another in China, two ministers of the Church and two socially-minded business men. The daily lifting of the life of the family into the atmosphere of the highest spiritual ideals has not only enriched the home, but also furnished an environment into which the appeal for the dedication of life came as no alien thing.

In the stories that are read or told to children there is an unrealized asset. Narratives of the children of foreign lands and of the under-privileged groups in our own country will help to nourish wide social sympathies. Simple incidents of helpfulness, drawn at first from the experience of children themselves and later from the field of heroic endeavor on the part of great servants of their fellow-men, will kindle the imagination and make a career of service seem a thing to be desired. The frequent presence in the home of visitors who in their own lives exemplify clearly the ideal of Christian life-work is also too important to be overlooked. Legion is the number of those who would testify that their first

conscious desire to give their lives in useful service came from their contacts, in their impressionable years, with some winsome person who incarnated this ideal.

2. *The Local Church*

More than any other factor after the home, the local church, as the spiritual center of the community, holds the key to filling the ranks of every calling with the needed Christian leaders. Its work is that of cultivating the type of living out of which enlistment for unselfish service may be expected to spring. Any successful program of recruiting by the Church at large must begin, not in national agencies, but with the congregation in every Jonesville and Main Street.

The minister, as the leader in the local church, is in the truly strategic position. It is not too much to say that he has an opportunity for life-work guidance unequalled by any other representative of the whole Christian movement. In the first place, it is his function to train children and youth in Christian character, without which every appeal for Christian service will be defeated at the start. In the second place, he can help every boy and girl in his congregation toward a wise and right decision as to his life-work. In the third place, he has the opportunity to discover the young people who should

enter the ministry or other vocations in the Church itself.²

The cumulative influence of the minister's preaching and teaching about the central realities of Christian experience should lead boys and girls to think of life in terms of what they can do and give, rather than of what they can get. He should count it a privilege also to speak directly, from time to time, upon the principles that should guide in the choice of a calling. He should do so in the pulpit in order that parents may have a view of life-work which will not be an obstacle to truly Christian decisions on the part of the children. He should do so in meetings of young people in order that they may themselves grow up to think of their work in Christian terms. All too often young people make no real choice at all. They merely drift into their occupations, failing to consider either their own qualifications or the wealth of avenues before them. To open their eyes to the richness of a life of self-giving in the spirit of Christ is one of the most priceless prerogatives of the pastor. It means for him the possibility, which any man may well covet, of multiplying his own work many fold.

To do this does not require constant exhortation. Almost every address affords incidental opportunity for stirring and effective illustrations of the Christian conception of vocation, drawn from the lives

² See also pp. 61-64.

of great Christian leaders. Indirect references such as these may count for much more than formal appeals. The stories of David Livingstone in the Dark Continent, of General Armstrong at Hampton Institute, of Jacob Riis on the East Side of New York, of Florence Nightingale in the Crimea, carry their own message; they need the addition of no "haec fabula docet."

When boys and girls are ready to enter into church membership, an occasion of unique significance for their future vocations presents itself. And it is an occasion seldom utilized to the full. They are taking a new step in life, a step that for many is accompanied by deep feeling, yet how often are they received into the Church without ever having been given an insight into what being a Christian ought to mean for one's *work*. More serious still, after having joined the Church, they are not made conscious of any new responsibilities resting upon them except to go to church on Sunday. Should not the ideal of Christian service be held commandingly before young people in the confirmation classes or the other training that is given by the pastor in preparation for joining the Church? Ought not every boy or girl to feel that becoming a church member implies that he will undertake some form of service to others? If he were thus led to associate a program of Christian helpfulness with his conscious enlistment in Christian living, a decision

for Christian life-work in later years would come as no strange or unusual experience but as the natural culmination of the way of life upon which he had earlier entered.

The teacher in the public school has also an influence which in many cases is very great, and which the Church should recognize. Most teachers, fortunately, are religious people. All ought to be regarded as potentially a great body of Christian workers. Those who are oblivious or indifferent to their responsibility for developing Christian character may often be awakened to it by the tactful and sympathetic interest of the pastor in their work.

Obviously, however, it is to the church school that the minister must look for most of his direct assistance. The whole program of religious education has an immediate bearing on right vocational choices. None should more strongly urge that religious education be taken with new seriousness by the Church than those who are concerned with securing the Christian leadership of the future. None should welcome more keenly every advance in educational theory and practice. None should be more eager to secure thoroughly graded curricula, properly built and equipped plants for the church school, trained teachers and supervisors, enlarged use of week-days for religious education.

The new emphasis today on the "project" method of teaching has an important bearing on life-work

guidance. That we learn *by doing* is the central note in this modern approach to education. It begins with the child's present interests and activities and seeks to build the educational program directly around them. The older pedagogy might tell children about Christian service and urge its claims upon them; the newer engages them in it here and now and in the process reveals to them its meaning. Children who today are led to find out and meet the needs of the less fortunate children in their community are being powerfully influenced toward a choice of their vocation tomorrow on the basis of serving human need. Boys and girls who face the question of their present relation to schoolmates of other races and reach a Christian solution are thereby developing the attitudes and habits out of which decisions to be a teacher among the colored people, to go as a missionary to China, as a lawyer to seek justice for less favored groups, will readily emerge. Indeed, there can be little doubt but that the effect of such activities as these will be far more weighty than any amount of direct urging.

Deserving more attention than ever, in the light of modern educational methods, are social service and missions. The "mission bands" for children and young people, widely prevalent throughout the churches, have done much to arouse active interest in the needs of other people in all parts of the world. Missionary motives, however, and social

vision need to be developed not as "extras" but as part and parcel of the whole educational enterprise of the Church. Happily, the newer curricula are beginning to look in this direction. When missions and social service come to be thought of, not as the interests of a few nor as addenda to the Christian life, but as that life itself coming to its normal expression, then the choice of a vocation from unselfish motives will be a far more natural thing.³

The dramatic method in religious education likewise lends itself as an important ally to the new program. It offers an enviable opportunity of visualizing the ideal of Christian life-work. In addition to the fact that the appeal to the eye is far stronger and more vivid than the appeal to the ear alone, is the value of the participation of the children themselves in an objective presentation of life situations met in the Christian spirit and accompanied by rich emotional coloring. The boy who in a pageant or religious drama takes the part of some servant of his fellow-men gains thereby a heightened appreciation of what a Christian vocation means.

Dramatic materials for emphasizing Christian service are already at hand. In the volume, "Religious Dramas, 1924,"⁴ presenting what were re-

³ "World Friendship through the Church School," by J. L. Lobingier (University of Chicago Press) will be found especially helpful in suggestions for the development of ideals of world service and international sympathies.

⁴ Prepared by the Committee on Religious Drama, appointed by the Federal Council of the Churches, published by the Century Co., New York. Subsequent collections of religious dramas are being published year by year.

garded as the ten best productions of the year, Part II is composed of "Fellowship Dramas", centering around the ideal of building the Christian community. "The Seeker", for example, portrays the Christian gospel as fulfilling the quest of the peoples of the world; "The Friend of All Men" pictures the work of a missionary in the Near East.

The motion picture has possibilities of value, but perhaps its use in the Churches is still too problematical, due to the paucity of the right kind of films, to merit extensive consideration at the present time. A few films of distinctly religious or missionary significance have been produced. A host of possible subjects, abounding in dramatic as well as spiritual values, leap to the mind at once. The filming of the work of Wilfred Grenfell in Labrador, of Sheldon Jackson in Alaska, or of Booker T. Washington in Tuskegee, would leave nothing to be desired, even from the standpoint of romantic setting and thrilling adventure. There is some reason to hope that efforts now being made to produce and supply films for distinctly religious and educational use may result in a wider range of selection and a higher quality than have hitherto been available.⁵

The films shown in the motion picture theatres sometimes present a difficult problem that ought not to be ignored, namely, the tendency to caricature

⁵ The Religious Motion Picture Foundation, New York, is a new experiment in this field.

Christian leaders, especially ministers and missionaries, as narrow-minded, mean-spirited and generally inconsequential. The employer who is oppressing his workers is pretty likely to be shown as an elder or deacon in a church. When a laugh is wanted, some ridiculous-looking preacher or missionary can supply it. The influence of the united force of Christian public opinion, which in some measure is now beginning to be brought to bear upon producers to induce a fairer presentation of the representatives of the Church, is sorely needed. Still more important would be a positive cooperation with motion picture firms in encouraging the production of films that portray inspiring service to humanity.⁶ The recent screening of John Golden's play, "Thank You", dramatizing the influence of a minister in his community, illustrates a tendency that ought in every way to be encouraged.

The Sunday school library seems to have largely fallen into the discard, due, in part, no doubt, to the rapid multiplication of books to be had through other channels, but in part also to the failure of the Sunday school to provide volumes that make a strong appeal to children. This is a serious oversight. At certain ages most children spend a large part of their spare time in reading. Books which,

⁶ The Church and Drama Association, inaugurated by the Federal Council of the Churches, is seeking to develop constructive cooperation along this and other lines.

without an obvious preachment, attractively set forth the ideal of service, either in history or in fiction, ought to be used far more widely. Merely "good" books, however, like the Rollo series, famous a generation ago, will not suffice. The public library may wisely be used to supplement what the Church has to offer. Just as public schools sometimes send the children to the library for further reading, so also a few of the progressive church schools are calling the attention of children to volumes in the public library that are of value in developing Christian standards and motives of service. Lists of such books for the various ages are suggested to the librarian and her interest secured.

Biographies of great servants of humanity are especially valuable. Next to personal friendships, few influences will count for more than for boys and girls to live, in imagination, with the noblest spirits of every age. What Wordsworth said of books in general is even more deeply true of biographies:

"Books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."

As illustrative of the biographical material suitable for children of grammar-school age and calcu-

lated to instill Christian ideals of life-work, the following may be mentioned: ⁷

- The Life of Jesus for Young People. By W. B. Forbush (Scribner)
- Paul of Tarsus. By Louise W. Atkinson (University of Chicago Press)
- Livingstone, the Pathfinder. By Basil Mathews (Missionary Education Movement)
- Adrift on an Ice Pan. By Wilfrèd T. Grenfell (Houghton)
- Hero Tales from Mission Lands. By W. P. Nairne and A. P. Shepherd (Doran)
- Heroines That Every Child Should Know. By Hamilton W. Mabie (Grosset & Dunlap)
- A Boy's Life of Booker T. Washington. By W. C. Jackson (Macmillan)
- Florence Nightingale. By Laura E. Richards (Appleton)
- Elizabeth Fry, the Angel of the Prisons. By Laura E. Richards (Appleton)
- More than Conquerors. By Ariadne Gilbert (Century)
- The Book of Everyday Heroism. By J. T. Faris (Lippincott)
- Heroes of Today. By Mary R. Parkman (Century)

⁷ Similar suggestions for boys and girls of high school age are given on pp. 70-71, Chapter III. The American Library Association, 86 East Randolph Street, Chicago, will prepare more extended lists upon request.

Heroines of Service. By Mary R. Parkman
(Century)

God's Troubadour (St. Francis of Assisi). By
Sophie Jewett (Crowell)

3. *The Public School*

The rise of the movement for week-day religious education suggests new possibilities of correlating the curriculum of the church school with that of the public school. Some of the ordinary classroom subjects, like *geography* and *history*, have important values for developing that world-outlook and those social sympathies which are a foundation stone in any program of life-work guidance.

An appreciative knowledge of the children of other lands, for example, which can easily be associated with the study of geography, will go far to form in children the attitudes out of which enlistment for Christian service abroad may be expected to come to flower. From the study of geography children should learn also the interdependence of all lands in the interchange of the necessities of life and should come to think of all peoples as members of one human family.

History, likewise, need not be a colorless chronicle of dates or military events. It may be taught in such a way as to make children feel admiration for the great souls who have given their lives for noble

causes. Instead of ministering to a narrow nationalism by magnifying the glories of our own nation and the evils of others, it may be made to cultivate that true patriotism which regards the goal of every nation as cooperation with others in building a better world, free from the curse of war and devoted to a realization of the true, the beautiful and the good. Nature study may inculcate an appreciation of a Divine purpose in the universe. Music and the fine arts may enrich the imagination and help to release in children the creative spirit and the desire for spiritual achievement.⁸

In private schools under Christian teachers these religious values, which are implicit in the so-called secular subjects, can be readily elicited in the classroom itself. An observer in one of the most progressive private schools in New York recently declared that she had seldom experienced a greater sense of world-fellowship than was developed in its daily teaching of geography. In the case of the public school, no doubt, it is far more difficult to secure adequate attention to the moral and religious implications of classroom subjects. The session of the Sunday school, however, or of the week-day church school can readily be made the occasion for clear emphasis upon them, provided the church

⁸ The University of Iowa, through its Research Station in Character Training and Religious Education under the direction of Prof. E. A. Starbrick, is now engaged in preparing extensive bibliographies of materials that can be used in the public school program for the development of character in children.

is sufficiently in touch with the public school curriculum to know definitely what is being taught there.⁹ Teachers who feel hampered in dealing with religious values in the public school itself will often respond to invitations to teach in the church school. Their educational experience and their association with the same children in the public school will both be invaluable to the church.

The interest of the leaders of our public school system in the development of moral and spiritual character and the possibilities of the public school along this line ought not to be underestimated. A perusal of the proceedings of the National Education Association will dispel any doubt on this question. At almost every annual meeting of this great body of teachers the program has included a discussion of the place of the public school in character building. A recent meeting opened with an extensive discussion of religious education. In the official resolutions, unanimously adopted by the convention in 1924, was incorporated the following statement:

"The responsibility for character building must fall primarily on the home. At the same time, teachers must by precept and example do everything possible to develop the highest type of character in the boys and girls under their influence. We be-

⁹ "Boys and Girls in Other Lands," a Sunday school course for fourth grade children (published by Abingdon Press) is an excellent illustration of helpful materials for this purpose.

lieve that religious education is fundamental in the development of character. Holding to these views, we urge that the school, the home and the church cooperate fully in the training of our youth.”¹⁰

There is abundant reason to believe that public school teachers will welcome suggestions as to cooperation with the churches in developing the spirit of unselfish service in children. The experiment of a British missionary group in preparing a series of books interpreting the religious and missionary values of geography and in calling them to the attention of teachers is well worth undertaking elsewhere. In any case, the public school ought always to be regarded as an ally, either actually or potentially, of the utmost importance.

¹⁰ Addresses and Proceedings of the Sixty-Second Annual Meeting of the National Education Association of the U. S., pp. 55-56.

Continuing With the Youth

"If any man will come after me, let him deny himself
and take up his cross daily and follow me."

Luke 9:23.

"We have heard the trumpets calling Youth,
We have seen their proud reply,
Laughing as they leapt to die,
Boyhood in their battle cry,
We have heard the World's tears falling
For slain Youth.

"Still a sterner strife is calling Youth,
Madness beats upon the gates
Of old selfishness; age prates,
Cavils, queries, hesitates,
Nearer roars the storm, appalling
All but Youth.

"—Youth that hears diviner voices, Youth
That has faith in brotherhood,
Courage to attempt a good
Only visioned yet, that would
Build a world where life rejoices,
Generous Youth."

Katharine Lee Bates.

CHAPTER III

Continuing With the Youth

The average young person of high school age, it can generally be assumed, has not yet attained to any clear consciousness of the world and its needs, of the heroic service that has been given to it, of his own special potentialities, or of the principles by which to find his true place in the world's work. It is safe to assume also that in most cases no definite connection has yet been established between his religion and any vocational choices or plans. Parental preference may exercise a certain influence toward a particular vocation. A stronger contagion may come from association with some man whom he admires and whose work appears attractive. In the main, however, the boy probably takes it for granted, in the light of the ideas which prevail around him, that one's life-work is to be determined by two considerations: (*a*) its monetary returns, (*b*) whether or not he thinks he would like it.

This period of early adolescence, nevertheless, is characterized by splendid idealism and by fine enthusiasms. What youth lacks is not high aspiration and an unselfish spirit, but breadth of knowledge

and experience. The high school age, accordingly, seems to be the time for crystallizing altruistic motives and strengthening them so that they will become the controlling factor in life. It is the period for bringing to clear consciousness the Christian view of life-work as over against the materialistic standards of the world at large.

The decision as to specific career should not be urged at this time. That should be the fruit of larger understanding both of one's own gifts and of the requirements and needs of the various callings. No doubt many will make their definite choice of a vocation while still in high school, and when it comes naturally, without being forced from the outside, it is to be welcomed. In general, however, the wisest procedure at this stage is, first, to seek to win whole-hearted commitment to the Christian ideal of service, and, second, to encourage an attitude of investigation as to the particular channel in which this ideal can find best expression.

To the latter point strong emphasis should be given. We must not forget that many high school courses are planned upon the assumption that the student has already decided, at least in a preliminary way, what he is going to do. A commercial course, for example, more or less presupposes some form of business or industrial future. The opportunities for service through the Church are in danger of being lost out of sight simply because young

people have their interest directed to every other pursuit. While not pressing for a too early decision, the Church ought by all means to see to it that boys and girls have the wide range of Christian service brought clearly to their attention.

What the high school student needs, above all else, is to know the world's tragic need for help, the joy that service brings, the diverse ways in which men have given and are giving it and, most important, to know the religion of his Master as at its very heart a way of life of which service is the inevitable outcome.

1. *The Program of the Church*

Now, as well as in the earlier years, the most important considerations have to do with the processes of spiritual nurture. What is demanded is a better program of religious training—one which will really carry forward the spiritual development of young people and strengthen their loyalty to the Church. This is the period at which the average church begins to lose its grip upon the youth. Unless they can be held now to the corporate life of the Church, meagre is the prospect of claiming them for its service later.

The personal influence of the minister at this time should be very great. Through his normal as-

sociations with the families of his parish, he comes to know the boys and girls at the age when they are first thinking about their future work. To have a conscious aim of vocational guidance in his pastoral visiting would do much to ennoble and enrich what is too often a rather mechanical routine of profitless social chatter. It might go far to bring back into parish calls some of the spiritual content that was more characteristic of an earlier day.

The simplest, and yet a highly essential, contribution that the pastor can make is to encourage the young people to continue their studies instead of following the easier path of "getting a job" too soon. Unless they take the first step of securing the necessary preparation, the door to most of the larger fields of Christian service is closed and the Church is robbed of what might have been its greatest assets in leadership. Boys and girls need guidance also as to what course of study to choose. Early decisions along this line may have a determinative bearing on the future vocation. To choose a commercial course in high school for no particular reason except that it happens to be popular may virtually mean ruling the ministry or medicine out of subsequent consideration.

But the pastor cannot do this work of vocational guidance *without preparing for it*. This is usually the crucial point of failure. Such preparation must

include at least two things, neither of which will come without deliberate effort.¹

In the first place, he must really know the boys and girls. A superficial acquaintance and fragmentary bits of information about them will not suffice. A minister who has had marked success in helping his young people in their life-work decisions explains that by the time they are entering high school he has begun to keep a careful written record of what he has observed and learned about each of them. In this way he gathers a cumulative body of data which makes it possible for him at the proper time to discuss vocational problems with the boy or girl on some other basis than mere theory or guesswork.

Secondly, the pastor must know something both of the principles of vocational guidance and of the various professions and occupations in the modern world. This will require, of course, considerable study and reading but no more than is easily within the reach of a minister who keenly appreciates the joy of assisting youth to discover themselves, their aptitudes and their opportunities.²

In addition to the pastor's contacts with young people one by one, groups of students may well be brought together at a dinner or supper at which, in

¹A valuable pamphlet in this connection is "The Minister as a Vocational Counsellor," by Evans A. Worthley, published by the Methodist Episcopal Commission on Life Service, Chicago.

²The bibliography given at the end of this volume is designed to be of help in this connection.

an atmosphere of good comradeship, the Christian ideal of vocation and the possible avenues of Christian service are presented. The testimony as to the impression made upon the boys by this approach, which has been tried in various cities, is uniformly encouraging and indicates the value of its much wider use. No effort is made to secure decisions at the gathering under the spell of stirring addresses, but the names of the boys are kept for personal follow-up in the future. In occasional instances at least, such a dinner-conference has been followed by a study of various vocations by the boys, who have met one evening a week for a month or more for this purpose.³ Special addresses and interviews with representatives of several professions and occupations have also been arranged.

As in the case of younger children, the work of the church school should still hold a central place. The more forward-looking church schools no longer regard a half-hour of formal Sunday instruction, with indifferent "opening exercises", supplemented by a young people's meeting with a program quite unrelated to that of the Sunday school, as adequate. A coordinated program, including worship, instruction and service, is now the definite goal of both the church school agencies and the young people's

³ See, for example, the instance of the Methodist Church in Denver, described in Evans A. Worthley's "The Minister as a Vocational Counsellor." For a full outline of the whole plan, see the pamphlet, "Helping Them Listen," published by the Council of Church Boards of Education, New York.

societies.⁴ All these efforts in behalf of a program that will minister in a more comprehensive way to the life-interests and needs of youth should be vigorously supported as of vital concern to any movement for life-work guidance.

Of distinct importance is it to provide a larger place for the active leadership of young people themselves in the life of the Church. We have long been seriously at fault in expecting youth to play an almost wholly passive part, with all the responsibility in the hands of their elders. Under such conditions, it is not surprising that the boys and girls do not come to a keen realization either of the Church's need for their help or of their own opportunity for service through the Church. The young people's society has made a valuable contribution at this point. It has given occasion for self-expression on the part of boys and girls in conducting their own meetings and planning various activities. But the principle ought to be followed far more fully and to be acted upon by the whole Church. A boy

⁴ The Interdenominational Young People's Commission at its meeting in December, 1924, took the following action, which was also adopted in substance by the Young People's Work Section of the International Council of Religious Education:

"We recognize that the life of every young person is a unit with varying needs which must be met if there is to be the fullest development of life. A generally recognized classification of these needs groups them under such heads as Worship, Instruction, Service and Recreation. . . . The worship services of the church, the Sunday school, the Christian Endeavor and other young people's societies and clubs, each have their place in providing an adequate program for Christian development. . . . In order to accomplish this effectively, there must be the closest cooperation of the leadership of all organizations for young people in the local church."

who has taken seriously the task of leading a group in worship, for example, has gained thereby a new appreciation of the function of the minister in human life. To entrust a measure of real responsibility to young people would also, it may be added, be a salutary thing for the Church itself. The cautious complacency of the older generation sorely needs the more adventurous temper of youth.

An outstanding characteristic of the life of adolescents is their group spirit, their tendency to associate with others of their kind, to develop activities within their own circle. This disposition to organize in "gangs" and to find self-realization in group activity should be taken advantage of in any plans that look toward decisions for Christian life-work.

In most of the programs of group activity for boys and girls of this period—such as Boy Scouts, Girl Scouts, and Camp Fire Girls—the standards of conduct and ideals of character are high, even though in their formal programs there is little appeal to distinctly religious motives. In the hands of wise and efficient Christian leadership these groups offer opportunities for direct emphasis on religion and for fostering a consciously Christian attitude toward life. In the "Christian Citizenship Program", developed by the Young Men's Christian Association and now also used by some of the denominational agencies, and likewise in the Girl Reserve Program

of the Young Women's Christian Association, there is a definite religious content, in which the need of the world and the call for service are a factor. These programs may well be studied as illustrative of the life-work possibilities of curricula of religious education.

The Christian Citizenship Program is designed especially for the older boy of the ages fifteen, sixteen and seventeen, and preceded by the Pioneer Program for the ages twelve, thirteen and fourteen. The Program is fourfold: intellectual, physical, devotional and service. The fundamental relations and activities of the boy are all recognized and a standard set for him in each area of his life. There is provision for the holding of sympathetic personal interviews on the part of the leader with the boy concerning each phase of development and for grading him on his record in each. In this way there is an effort to stimulate the home, the school and all other agencies to make proper provision for the boy's training so far as it lies within their spheres.

In the special bearing of such a program on enlistment in Christian life-work, the following factors should be taken into consideration:

(a) The boy is helped to build up an "appreciation standard" as to the trend of his life.

(b) The importance of choice is emphasized by requiring the boy to observe and investigate various vocations and report which interest him most.

(c) For the older boy a "self-analysis blank" is used, which is designed to secure a personal appraisal of the boy's life-interests and trends by himself. After it has been filled out, an interview is usually arranged between the boy and some Christian man whose vocation is along the line of the tendency indicated in the information given. A "Christian Callings Supplement" for self-analysis is further used in the case of those who show special interest in work in the Church or its agencies.⁵ The Girl Reserve Program differs from the Christian Citizenship Program in that an enriching life-interest and a creative share in society, rather than a decision as to a definite life-work, receive the emphasis.

In addition to all the normal aspects of an educational program, every church school ought to include at least one attractive course of study for boys and girls of high school age on vocational opportunities and the principles that should guide in the choice of life-work. Few subjects will offer a stronger appeal or contribute more to religious growth at this period. Among the courses now available, the following may be mentioned as typical.

The World as a Field for Christian Service (International Sunday School Lesson Committee)

⁵ "The Find Yourself Idea," by C. C. Robinson (Association Press) discusses fully the use of these analysis blanks by the Y. M. C. A. as an

Beacon Lights of Christian Service (International Sunday School Lesson Committee)

Builders of the Kingdom, A Study of Opportunities for Life Service. By Howard M. LeSourd (Abingdon Press)

Out into Life. By Douglas Horton (Abingdon Press)

What Shall I do with My Life? By Harold I. Donnelly (Westminster Press)

Lives Worth Living. By Emily Clough Peabody. For Older Girls (University of Chicago Press)

Young People's Problems as Interpreted by Jesus. By William Byron Forbush. Deals in part with vocational problems. (Scribner)

A Christian's Life-Work. By Erwin L. Shaver. A project for young people's groups. (University of Chicago Press)

Making Life Count. By W. W. Reed. (Methodist Book Concern)

Religious Vocations. By Frank M. Lowe. (United Society of Christian Endeavor)

The Choice of a Career. By Garfield Evans and Ina C. Brown. (Publishing House of the Methodist Episcopal Church, South)

aid in vocational guidance. Both the book and the blanks will be suggestive to pastors and church school leaders, as well as to Association secretaries.

Such courses of study in the church school should be supplemented by turning the thought of young people to the best literature setting forth concretely the world's need and the ways in which it has been and is being met. Biography, as in the case of younger boys and girls, is a rich and fascinating field. No pastor or teacher can afford to be uninformed about the wealth of biographical materials at hand. The following titles are suggestive of volumes especially suitable for youth: ⁶

Wilfred Grenfell, the Master Mariner. By Basil Mathews. (Doran)

The White Queen of Okoyong (Mary Slessor).
By W. P. Livingstone. (Doran)

The True William Penn. By Sydney G. Fisher.
(Lippincott)

Twenty Years at Hull House. By Jane Addams.
(Macmillan)

Henry Ward Beecher. By Lyman Abbott.
(Houghton).

Heroes and Martyrs of Invention. By G. M.
Towle. (Lothrop)

Boy's Life of Abraham Lincoln. By Helen Nic-
olay. (Century)

Life of Clara Barton. By Percy H. Epler.
(Macmillan)

⁶ More extensive lists will be furnished on request by publishers, librarians or the American Library Association, 86 East Randolph Street, Chicago. Suggestions for younger boys and girls are given in Chapter II.

The Making of an American. By Jacob A. Riis.
(Macmillan)

The Promised Land. By Mary Antin. (Houghton)

From Immigrant to Inventor. By Michael Pupin. (Scribner)

Missionary Explorers among the American Indians. By M. G. Humphreys. (Scribner)

David Livingstone. By H. F. Livingstone Wilson. (Doran)

The Story of John G. Paton. By James Paton. (Doran)

Up from Slavery. By Booker T. Washington. (Houghton)

Story of My Life. By Helen Keller. (Doubleday)

2. *Cooperation with the School*

However effective be our work in the Church and its agencies, we shall never meet with our rightful measure of success in inculcating Christian life ideals in the average youth unless we go after him where he spends most of his time and where his normal interests lie—that is, in the school. So far as possible, we must ground our appeal for life-service in the whole educational process, not simply in the program of the Church, which occupies only a slight fraction of the time and reaches but a fraction of our boys and girls.

Unknown to many leaders in the Church, aims and ideals are appearing in the high schools which afford the Church much solid material with which to build. The Commission on Reorganization of Secondary Education, for example, appointed in 1918 by the National Education Association, brought out a remarkably significant report, which defined the following as the main objectives of education:

1. Health
2. Command of Fundamental Processes
3. Worthy Home Membership
4. Vocation
5. Citizenship
6. Worthy Use of Leisure
7. Ethical Character

This growing emphasis in public education on the development of personality in social living suggests great possibilities of cooperation between the Church and the high school.

The contribution to be made by the high school to the program with which the Church is concerned will be determined in the main by the personal attitudes of the teachers. If they appreciate the ideal of service which the Church aims to inculcate, their influence may become a spiritual reinforcement of the most far-reaching character. What, then, can be done to see that the teachers understand

the purpose of the Church well enough to cooperate with it gladly? A large part of the answer would seem to lie in establishing better relationships between the Church's agencies and the normal schools. For the normal schools are training those who are to be the public school teachers of tomorrow. If by a sympathetic cooperation with the officials of these schools we could lead the prospective teachers to a larger appreciation of what the Church is trying to do for and with students, a great step would be taken toward making the public school an unofficial ally of the Christian cause.

A valuable correlation between the curriculum of the local high school and the curriculum of the church school can be made, provided sufficient attention⁷ is directed to it.⁷ If boys and girls are studying European history of the Sixteenth Century in high school, the Sunday school can teach them about the heroes of the Reformation, drawing lessons which the teacher in the classroom would think it unprofessional to give. All history can be made a handmaid of the spirit of world fellowship. Civics offers a fertile field for instilling the ideal of social service. Physics and geology and biology may be shown to reveal an underlying orderliness in nature and a progress toward higher goals which will make science seem a supporter, rather than a foe, of spiritual ideals. All this will help to till

⁷ Cf. the discussion in the previous chapter on the religious values of geography and history.

the soil out of which decisions for Christian service will grow.

Many a high school would welcome more direct help from the Churches if that help could be given understandingly. The school authorities usually know that they have a problem in character-training beyond their unaided strength, and would be grateful for a wise pastor's help. The same boys and girls who are in the school are, or ought to be, in the churches. The minister ought to know them personally, not only on Sundays, but on the weekdays as well. Friendly visits with the teachers will afford opportunities for them to seek his sympathetic counsel and for him to encourage them in exercising a more positive influence in vocational guidance along Christian lines. He can also ascertain from the teachers the names of especially promising pupils and advise with them in personal conference concerning their plans for further preparation for their life-work.

The importance of keeping in touch with the high school is accentuated by the fact that there is today a growing recognition of the place of vocational guidance in the system of public education. The work of the modern world has become so complex (there are 667 specified occupations listed in the Federal Census of 1910) that educators are giving increased attention to helping boys and girls find their right work and prepare for it properly. It is

estimated that there are probably two or three millions of boys and girls in the public schools who are now touched by the vocational guidance movement. Thus far, this movement seems to center chiefly around bringing youth into contact with industry, and caution is needed lest young people come to be regarded so much as tools for industrial efficiency that the moral worth of personality is more or less ignored. As the program for vocational guidance in public schools develops further it will be all the more essential that the Church aim to keep the spiritual meaning of vocation dominant.

Cooperation among the pastors of a community in their approach to the school would greatly buttress their influence. Why should they not, after considering the matter together, join in making sensible suggestions about speakers at the school assembly who will stress the note of service and set up high ideals of life-work? One of the reasons why the school and the Church have drifted apart is because the school has not found enough intelligent cooperation among the churches to feel that they can give the kind of help that is called for. Obviously the school cannot deal with a score of churches separately; the churches must find some method of working together if they are to work at all successfully.

The private preparatory schools, some of which are under direct church auspices and many more of

which are conducted by men and women of the highest Christian ideals, offer a readier approach than the average high school. The program of Bible study, the chapel services, visiting speakers, and the personal influence of teachers and principal all have rich possibilities which no doubt are turning many young people toward Christian service, but which could surely do far more if the distinctive opportunity of the private school were more fully recognized. The various associations of headmasters and headmistresses should afford points of helpful contact for all the Christian agencies responsible for vocational guidance.

3. National Agencies

In some of the plans already suggested as appropriate for the churches of the local community, the cooperation of denominational agencies, or of other national organizations, has been indicated as essential. This is especially the case when we are dealing with young people not individually but in groups, such as are brought together in special conferences or other gatherings that draw their personnel from a wider circle than that of the single parish or city.

Significant experiments have been made in recent years by the Presbyterian Board of Education and by the Reformed Church in the U. S. in organizing in various cities dinner-conferences for high school

boys, selected by the local pastors, at which the subject of Christian life-work is presented by some commanding speaker.⁸ One of the most useful results of such undertakings has been the awakening of a new interest among the pastors in the vocational problems of the youth of their community and bringing concretely to the pastors' attention the names of many who are known to be thinking of their life-work in Christian terms and who should be followed by warm personal friendship and sympathy.

The desirability of securing interdenominational effort among the pastors in arranging for such conferences, instead of leaving them wholly to denominational efforts, should be carefully considered. Especially is this important in the smaller cities, in which a single denomination may not have a sufficient number of young people to make a conference practicable.

Many of the denominations now hold summer conferences for young people, usually carried on under the direction of their boards of religious education, and lasting for a week or ten days.⁹ They are attended, in the main, by boys and girls of high school age. The chief aim is to help meet the re-

⁸ Cf. pp. 63-64. At a meeting in Allentown, Pa., held by the Reformed Churches, over 500 boys were in attendance. The pamphlet, "Helping Them Listen," written by William H. Crothers and published by the Council of Church Boards of Education, New York (previously referred to) should be read.

⁹ The Congregational Education Society, for example, holds thirty such conferences in different parts of the country. See *Religious Education*, June, 1925, for a description of them.

ligious needs of young people and to train them for greater effectiveness in their church at home. The program generally includes a study of the Bible, the Church, problems of personal religion, and social questions in the light of Christian principles. World service and methods of religious education also find a place. No attempt is made to gather recruits for the ministry or missionary service by high pressure methods, but the principles that should guide in the choice of a vocation are discussed both in inspirational addresses and in personal interviews. The value of the conference from the standpoint of Christian life-work is undoubtedly very great and lies chiefly in bringing the young people into an atmosphere which produces thoughtful consideration of life ideals and of the meaning of the Church. What is true of these denominational conferences is likewise true of the conferences of the Missionary Education Movement, which, as the name implies, concentrates definitely on training young people in the missionary spirit and in an intelligent appreciation of the missionary movement both at home and abroad.

The summer camps, now so numerous, bring young people together under conditions in which personal influence and the group spirit are so strong that they ought not to be wholly overlooked. The number of such camps is amazingly large. It is estimated that there are upwards of 1200 camps of

all kinds, with a membership of nearly 150,000 boys and girls.¹⁰ Practically nothing seems yet to have been done to take advantage of these camps as fields for sowing the right ideas of life-work. This is not surprising, since very few of the camps have developed as educational enterprises. But there is evidence that in many cases the distinctly educational ideal and motive are coming more to the fore. In the case of the camps held under the auspices of the Christian Associations, it ought not to be difficult to afford a considerable measure of wise vocational guidance. In the camps which have no connection with any Christian organization—and which constitute by far the greater number—everything would depend upon securing the cooperation of the director or the counselors. Whatever is to be done would no doubt need to be done interdenominationally, else the multiplicity of approaches might be self-defeating.

Conventions held under the auspices of the young people's societies often undertake to interest young people in Christian service. The United Society of Christian Endeavor, for example, at its conventions uses a "covenant card" on which is enrolled present intention to engage in full-time Christian work in the Church or its agencies and to prepare therefor. Those who sign this card are asked to fill out a

¹⁰ See *Religious Education*, June, 1925. For a list of camps, see Porter Sargent's Handbook.

questionnaire, which includes, among other items, questions about plans for further education. Under the spur of the "forward movements" following the war, some of the denominations carried on special campaigns for life-work recruits. In certain cases widespread and more or less promiscuous appeals were made and young people, sometimes in their early teens, were invited to sign cards recording their decisions.

A serious problem involved in calling for any general offering of life, especially during early adolescence, ought to be well pondered. It is the danger of securing a host of decisions on the part of immature boys and girls, under the splendid impulse of the moment, and then never keeping in personal touch with them or hardly noticing them afterward. Many of them will certainly prove to be without proper qualifications for the type of work for which they have enrolled and ought never to have been urged to do that for which they are not fitted. Others who might, by the right kind of preparation, be trained for useful service, cannot be followed up and given the proper help. Even if it were possible to maintain contacts with them all personally, there would not be positions enough in the employ of the Church for the great number of volunteers secured by promiscuous and high-tension appeals.

Such a procedure often does grave spiritual dam-

age. To urge young people in the mass to volunteer for the ministry or missionary service and yet to have no program for keeping in close personal contact with them is likely to harm, rather than to help, their religious life. Certainly the major emphasis during the high school period should be placed, not on securing commitment to any specific vocation, not even on employment by the Church, but on entering upon one's life-work—whatever it may be—from distinctly Christian motives. It cannot be too strongly emphasized that recruiting at its best is always a steady process of spiritual cultivation.

Reaching the College Student

"Seek ye first the Kingdom of God."

Matthew 6:33.

"There were young men who considered that Dwight L. Moody had done a very foolish thing when he left the lucrative business of selling shoes to become a minister of the Gospel. One of his schoolmates thought that Hunter Corbett had done very foolishly in going to China to bury himself as a Christian missionary. The schoolmate has a comfortable home in a town in Kansas of which you never heard and Hunter Corbett, burying his life in China, has borne a harvest that not a thousand such lives as that of his schoolmate could ever yield."

Cleland B. McAfee.

CHAPTER IV

Reaching the College Student

By the time he is in college, the youth is in a position to appreciate clearly the need of the world—of other nations and races as well as his own. His new studies and his enlarging experience are opening his eyes to the kind of world he lives in. No doubt it would be too much to assume that most college students have any definite information about social needs or even that they are particularly anxious for it. The majority, perhaps, are living in a world of football, dances and fraternity rushing. The more thoughtful young men and women in the colleges, nevertheless, are today facing soberly the problems of war and peace, racial prejudice and misunderstanding, industrial conflicts, poverty, and the other burning issues that confront mankind. If any evidence of this were needed, the last Student Volunteer Convention at Indianapolis or the Interdenominational Students' Conference at Evanston, Ill., at the end of 1925, abundantly furnished it.

In ideals as well as in information, the college student may be expected to be in advance of the high school pupil. The boy or girl is potentially

idealistic in the earlier period, but has not reflected enough for his ideals to crystallize. Idealism, i. e., enthusiasm for the world as it ought to be, is distinctly characteristic of the atmosphere of the best colleges. Yet any serious-minded student has enough of realism, i. e., knowledge of the world as it is, to appreciate something of the gulf between the two. He is also in a position to see that the spanning of the chasm between the world as it is and the world as it ought to be is impossible without the service that trained Christian leaders can give.

The college student is still further in advance of the high school pupil in his knowledge of himself. He may not have found, very likely has *not* found, what he is best qualified for. Probably he has but slight idea as to what he is going to do. But if he has not found what he is fitted for, he has usually found a number of things for which he has no affinity, and so has at least made some progress by elimination. At any rate, he is thinking critically of his adaptability to particular vocations and often is craving guidance from sympathetic friends. He is in a mood to welcome a discussion of the significance of the various professions and occupations, the requirements for successful prosecution of them, the difficulties and drawbacks and compensations.

Not only does the college youth know himself better than the high school pupil, but he is better

known to his friends. His personality has emerged further and the qualities required for one type of service or another are more readily recognized in him by discerning counselors.

For many reasons, therefore, it is natural to try to interest the college student in definite tasks. In other words, recruiting is in order. The college period is the time *par excellence* for securing a decision for a specific Christian vocation.

1. *Present Practice in Recruiting*

Ideally, the president of the college might be expected to regard vocational guidance as one of his most important responsibilities. In practice, except in a few of the denominational colleges, this is not the case. This seems due, in the main, not to any less interest than formerly on his part in Christian service or in the students' lives, but to the change in the character of his work. The modern college president's time and energy are so absorbed, first, by difficulties of finance and, secondly, by general problems of educational policy, that he is not giving much thought to the students' life-work or to the future leadership of the Church. He is under an enormous strain today to secure the resources for maintaining the financial position of the institution. His relations are primarily with the board of trus-

tees, the faculty and the alumni, rather than with the students.

What has been lost by the absorption of the president in the financial affairs of the college may perhaps be regained in some measure through the dean. His relationship with the students today is more like that of the president of the earlier days. The deans of women especially (or, in larger institutions, the directors of personnel work), are now often giving considerable attention to vocational guidance.

Both the president's and the dean's relations with the student body are affected, however, by the great variety of interests among the students. Most institutions must be as concerned with the men who will go into law, banking and manufacturing as with those who might become ministers or missionaries or teachers, and there is a constant temptation to think of these professions and occupations in terms of their practical problems rather than of their inner spiritual significance. The original purpose of the American college was to train men for service through the Church. Later, the emphasis passed largely to preparation for educational work. Today, it is more upon training for technical pursuits or for business administration.

Nor does the curriculum of the modern liberal arts college have much cumulative influence in the direction of Christian service. There may be, to be

sure, several courses in the Bible, religious education, ethics, sociology, or other subjects which have distinct value in suggesting the need of the world and the ideal of service, but usually they are only occasional electives among a host of others. There is generally a lack of any integrating principle in the curriculum as a whole which would be a positive force in leading students into a Christian view of life-work. The "orientation" courses, however, now given to freshmen in several institutions are a slight step in the direction of interpreting the meaning of the college training in its bearing on some of the major human problems, including vocation. The course at Middlebury College, to take a single example, includes discussions on *How to Select a Vocation*; *How to Select an Avocation*; *The Contribution of Christianity to Civilization*; *Some of the Greater Movements in the World at Present*. One of the avowed aims of the course is to help the student "to find a place in society where he can work efficiently."

The drift away from emphasis on distinctively Christian service is accentuated on the campus by the recruiting activities of various business organizations. As is now well known, some of the great commercial firms, like the Standard Oil Company, the American Tobacco Company and the large banking-houses, are sending their representatives to the colleges to look for the most promising men to

send to all parts of the world. When business firms are thus pressing their opportunities vividly upon students, and basing their appeal almost wholly on financial considerations, the appeal of the ministry, missions and other forms of work through the Church is in danger of being well-nigh crowded out of sight. The Church is accordingly confronted with the double responsibility both of inculcating a Christian view of modern business and of holding its own vocational openings vividly before the minds of the students as offering far greater than monetary returns.

Various forms of social work also are now going to the campus in search of recruits. Community Service and the American Association for Organizing Family Work, for example, are on the alert for socially minded students. While there is no explicitly religious note in their appeal, it nevertheless derives its strength from the same human impulse to help build a better world that leads students to decide for the ministry or allied callings. With all such efforts to evoke a clear-cut response from the unselfish idealism of youth, the Church should have the fullest sympathy, but it needs to inquire whether it is making an equally commanding appeal in recruiting the leadership for the work for which it is itself directly responsible.

How is the Church meeting the situation?

Let us first consider the many agencies of recruit-

ing for Christian service that are at work on the campus.

(1) The representatives of the boards of education of the various denominations are seeking the young men who should enter the ministry. They are also interested in securing enlistment for other forms of service in the Church; but the ministry has been their chief concern. Within recent years several boards have secured well-trained executives who give full time to work among women. Until recently the major part of the work of the boards was done in the denominational colleges. As the importance of religious work in the tax-supported institutions has come to be recognized, various denominations have appointed college or university pastors or have established foundations and schools for the teaching of religion. The boards of education also assist in promoting every phase of college and university administration, on the assumption that the higher the quality of the institution's work the more serviceable will its graduates be to the Church. Through the Council of Church Boards of Education they maintain the magazine *Christian Education*, which, among other interests, gives attention to enlistment for life-service.

(2) The Young Men's and Young Women's Christian Associations, through their Student Departments, are exerting strong influences to lead students into all forms of Christian life-work.

They are also interpreting the opportunities for service in the direct employ of the Church and its allied agencies. The student summer conferences have proved themselves to be a pervasive force along these lines. Most college associations include in their program a presentation from time to time of addresses on the principles that should guide in choosing a life-work and upon the qualifications and needs of various vocations. In not a few places the Y. M. C. A. holds annual life-work conferences and maintains special committees on life-work.

(3) The Student Volunteer Movement for Foreign Missions carries on a vigorous program of enlisting young men and women specifically for foreign missionary service. For more than twenty-five years it has been the great recruiting agency for the foreign field. Through the personal work of its traveling secretaries, its promotion of the study of missionary problems, and its great conventions, the need for service abroad is being set before the students of practically all our colleges and universities. The last convention gave large attention to the issues of Christianizing the life of our own country, on its social, racial, and international side, as indispensable to the effective prosecution of foreign missions, but the program of the Movement today, as hitherto, is definitely and wholly directed toward filling the ranks of recruits for the foreign field.

(4) The foreign mission boards, especially

through their candidate secretaries, are also looking for men and women for service abroad. To draw a clear distinction between their function and that of the Student Volunteer Movement is not always easy; but, in the main, the Volunteer Movement is dealing with the problem in more general terms; the board secretary in more concrete terms. The latter is most concerned with finding the right persons to fill specific positions on the field, while enlistment for foreign mission work as a profession is the chief aim of the Volunteer Movement.

(5) The home mission boards are seeking, though in a less organized effort, to discover men and women for work at home in the fields that either present especial difficulties or tend to be lost sight of amid the more conspicuous opportunities. Hitherto, the home mission agencies have not usually undertaken in the colleges much of a recruiting program of their own, but there seems to be a strong feeling that a more specialized appeal than that of the ministry in general needs to be made. The difficulty in doing this lies in the fact that home mission work is not easily differentiated from the ministry as a whole. The distinction is apparent when we are thinking only of work on the frontier or in the undeveloped fields of Alaska or Porto Rico. It is not so clear when we are dealing with the rural church in Ohio or the parish among an immigrant population in Chicago. Such work may be "missionary", in the

technical sense, at the outset and cease to be so by becoming self-supporting. Moreover, the man who begins his ministry in such a field is likely to leave it for a pastorate in an adjoining strong church that frees him from the economic limitations of the home mission station. The problem of securing men who will remain in the mission fields at home as strategic posts deserving a lifetime of increasingly efficient service, and thus develop professional standards for home missions, is a most important one.

2. Methods of Recruiting

In the light of this review of the recruiting agencies serving the Church, we are prepared to consider more concretely the methods that give promise of greatest fruitfulness.

(1) The most dynamic contribution to all recruiting programs, on the college campus as well as in the school or the local church, is to develop a vital and positive spiritual atmosphere. Apart from this, all special plans or methods for securing enlistment for Christian service will only be sowing good seed on stony soil. Whatever helps to create and sustain a genuine religious life among the student body is ministering in the most direct manner to the success of every recruiting agency. It has long been observed that the institutions from which the largest number of recruits for the ministry and

missions have come have been some of the denominational colleges (like Oberlin and Ohio Wesleyan) in which the general religious spirit has been unusually strong.

It is impossible to over-emphasize, to mention but a single factor, the values that flow from the personal attitudes of the members of the faculty. A survey of Davidson College, one of the institutions of the Southern Presbyterian Church, made a few months ago by Robert L. Kelly has some pertinent data on this point. He finds the secret of Davidson's extraordinary record of developing leaders for the work of the Church in the care with which the professors are selected. An absolutely indispensable qualification for every teacher in this institution, and one which is given no less consideration than academic fitness, is his active interest in religious life and service.

Likewise the character of the whole Christian movement in the college community is fraught with good or ill for every recruiting program. Where the hold of the Church on the life of the campus is slight, there is little hope of securing decisions for Christian service among the ablest students. What the Church is before their eyes day by day is speaking far more loudly than anything that any representatives from national headquarters may say. Nothing is of so much consequence as to develop a steady and well-sustained religious program that

will command the respect of the student community.

Such work as that of James C. Baker and his associates in the Wesley Foundation at the University of Illinois is an admirable illustration of what can be done to give the Church a new standing in a tax-supported institution. Two young women, now missionaries in China, testify that when they came to the Illinois campus they had lost vital contact with the Church because it did not seem to be counting for much in the world. At the University they found a church that was conceiving its work in large enough terms to make them feel it was worthwhile to give their lives to serving under it.

For the same reason too much attention cannot be given to the new attempts at a more united approach to the campus by all the religious agencies working there. So long as our various denominations and the Christian associations go at their task in a piecemeal or competitive fashion, we need not be surprised if the Christian enterprise does not appear to students to be great enough to challenge them. No one interested in recruiting can afford to be ignorant of, or indifferent to, the promising experiments in coordinated religious work now being made. At the University of Missouri, for example, all the young people's agencies of the denominations, the Y. M. C. A., the Y. W. C. A. and other bodies constitute an interdenominational body known as the Students' Religious Council, with a

real consciousness of unity. At Ohio University and Michigan Agricultural College several churches jointly support an interchurch university pastor. At Cornell University the church workers and the Association secretaries form a unified organization, with each worker chosen as a specialist in some field, such as religious education, missionary education, or social service.

(2) The most valuable method of all is the method of personal work. For this there is no substitute. Efforts to reach young people in the mass have their place, but are usually productive of permanent results only in the measure to which they are supported by the direct influence of one personality upon another in the daily relationships of life.

Only through the method of personal contacts, moreover, can we concentrate our attention upon the students of outstanding ability. Quality, not quantity, is our primary aim, and in order to achieve this we must employ the process of "hand-picking" individuals. Promiscuous methods of recruiting tend to secure a promiscuous lot of recruits, many of whom will never measure up to the standards that the Church should require. Our problem is not so much to secure more recruits as better ones. The recent survey of theological education in America seems to show conclusively that the chief shortage is not in the number of men in the ministry, but in

their fitness for the task.¹ We do well to recall the message which Henry Drummond brought back from the students of Japan, "Send us one six-thousand-dollar man, rather than ten two-thousand-dollar men."

The method of personal conferences, it is worth noting, is the practice of the great business firms that recruit on the campus. Corporations like the Standard Oil Company and the large banking-houses make no hit-and-miss appeal. They deliberately select their "prospects." Some of the social agencies follow a similar procedure. Community Service, for example, through keeping in touch with the vocational bureaus in the colleges, finds out about the qualifications of men and seeks interviews with those who are most highly commended. The American Association for Organizing Family Social Work selects two juniors from each of the leading women's colleges and invites them to take a six-weeks' course during the summer between junior and senior years observing various types of social work.

(3) The church in the college community ought, wherever possible, to be magnified as the gateway of approach to the students by all religious agencies. For the Church is the one Christian institution which has, or ought to have, a permanent and unbroken

¹ See pp. 162 ff., "Theological Education in America." Edited by Robert L. Kelly (Doran).

contact with the student. He has, in most cases, been associated with a church before coming to college; to the Church he should be attached after he leaves college to enter upon his life-work. If he becomes separated from the Church during his student years, the strong probability is that its subsequent hold upon him will be weakened. No doubt many a church in a college town is not measuring up to the demands laid on it and may not even be conscious of them. The church may not have a program which can reasonably be expected to command the attention of students, surrounded as they are with other engrossing interests. Very likely it is fatally at fault in providing no place of real responsibility for youth. To the senior who has been captain of a varsity football team or manager of the college paper, the Church often offers nothing more challenging than to pass the collection plate! Nor, so far as he can see, is there much prospect that there is anything important for him to do in the Church until he is at least past the age of forty!

This suggests the strategic place of the college pastor. His primary work is to keep the student and the Church in a living relationship with each other. And this is a pre-condition of every successful recruiting program. The representatives of any Christian agency who go to a campus on which there is a college pastor (and two hundred college pastors are now at work, and in addition several hun-

dred others on a part-time service), ought to regard it as both their duty and privilege, first of all, to establish contacts of sympathy and cooperation with him. The definite attempt on the part of all the recruiting agencies to do this would help to make the church in the college community more alert and competent in its ministry to student life.

(4) An educational program as to the needs of the world and the contribution of the Christian forces to meeting them should be provided on every campus. For years the mission study class played an important part in directing the attention of students to great parts of the world otherwise overlooked. Thousands who today would steer clear of mission study, labeled as such, are ready to discuss seriously the problems of the modern world—industrial, social, racial, international—in the light of the Christian Gospel. The work in “Christian World Education,” now being promoted by the Council of Student Christian Associations, is a highly significant undertaking. To start young people thinking on such lines is to lay a foundation of intelligent understanding both of the world they live in and of Christianity, without which no appeal for Christian service is likely to come with power.

The best possible literature as to the ways in which the Church and its agencies are meeting or can meet human need is called for. The ministry, missions, and other forms of professional service in

the Church require the most competent interpretation and reinterpretation. The publications of the National Research Council, of Washington, D. C., on various professions, the bulletins of the Bureau of Vocational Information, New York, on openings for women, and the pamphlet publications of the American Association of Social Workers on various forms of social work,² are suggestive of what might be done unitedly by the religious agencies in bringing out more effective literature on the opportunities that they have to offer to youth.

Supplementing such a program of discussion and study should be the frequent presence on the campus of outstanding leaders in various fields of service. How many college students think of the ministry only in terms of the circumscribed work of the discouraged pastor that they knew in their little home town! They need to see the ministry as incarnated by a Bishop McConnell. They should know missions as represented by a Stanley Jones or a Jean Mackenzie. Social work should be seen through the eyes and illustrated by the spirit of a Jane Addams.

(5) Conferences and conventions that bring students together in an atmosphere enthusiastically Christian and confront them with the needs of the

² Booklets are already provided for dealing with the field of social case work as a whole, psychiatric social work, family welfare, medical social welfare and child welfare work. For further information, address the Association, 130 East 22nd Street, New York.

world have been, and will continue to be, invaluable. They multiply many fold the numbers of those who have a true appreciation of present conditions, of the meaning of the Christian religion and of the work of the Church. They lay foundations for more effective personal contacts with individual students. The records of the Student Volunteer Movement show that in the months following its great quadrennial conventions there has nearly always been an increase in the number of volunteers for foreign service.

The smaller conferences of more carefully selected students, held by some of the theological seminaries for the purpose of interesting college men in the ministry, merit generous support. One of the best aspects of these gatherings is the association of college students with some of the best men already in the seminaries preparing for the ministry. A decided stimulus has been given to such conference by an organization of theological students, formed in 1923, under the auspices of the Student Young Men's Christian Association, for the twofold purpose of promoting spiritual fellowship among the students of different seminaries and presenting the claims of the ministry to college men. Week-end conferences upon the ministry have been held in many institutions, characterized by two significant features. In the first place, the program is framed by a committee of theological students. In the sec-

ond place, the attendance from the colleges is largely secured by the theological students themselves.

(6) To cultivate closer cooperation with the college faculties and to help them understand how much they can do to start their students on the road to right vocational decisions is one of the most crucial parts of any recruiting program. While immeasurably the greatest influence of any teacher is the unconscious effect of his own life, the fact of this indirect result should not be allowed to obscure the great contribution that he can make in other well-defined ways. The Women's Foreign Missionary Society of the Methodist Episcopal Church has developed a plan which deserves emulation. In each college or university some wise and sympathetic professor, or other person in close touch with campus life, is selected as the special representative of the Society for discovering the girls who should consider foreign service, fostering their interest and bringing them into touch with the national headquarters.

The classroom itself offers unrealized opportunities. By the teacher who seeks it, almost any subject in the curriculum can be made to contribute to a Christian attitude toward life-work. The teacher of the Bible has the most obvious opening; but literature, history, sociology, economics, philosophy and political science may all minister to an appreciation of Christianity in the world's life and the

need of the world for Christian service. A thorough study of the various academic departments, particularly sociology, economics and home economics, has been made by Community Service, in order to interest the professional leadership of those departments in relating students to the vocational opportunities in its field. Why should not the Churches do likewise? The Student Department of the Young Men's Christian Association has made a first step in this general direction by inviting professors of sociology and economics to nominate specially qualified students for its "social and industrial seminar groups" now held each summer.

(7) With the growing number of bureaus of vocational guidance in colleges and universities the Church needs to establish better contacts. Too often only casual attention is given by these bureaus to the opportunity for service through the Church. Many of them have said that they are provided with fuller information about other professions and occupations than those in the employ of the Church. In some of the women's colleges life-work conferences are now held as occasions for discussing various lines of work open to college women. Surely there should be some systematic way of seeing to it that in these gatherings the vocations directly connected with the Church should not only not be ignored, but should receive a presentation worthy of their importance. In institutions not so fully or-

ganized for vocational guidance the deans of women will often be of help. Their interest in the subject is indicated by the cooperation many of them now sustain with the National Committee of Bureaus of Occupations, which seeks to promote among women a better understanding of occupational and professional requirements and to secure suitable employment for trained women workers.

(8) Every effort to engage students in voluntary Christian service of any kind while still in college is of far-reaching moment. Modern educational theory insists that it is from active dealing with present life-situations that the great educational values arise. Activity is regarded as the very crux of the educational process. If this view is correct, nothing can be of more consequence to a recruiting program than to enlist students, here and now, in projects of Christian fellowship. In many colleges enterprises under the auspices of the Christian Associations, such as leading boys' clubs, carrying on deputation work in neighboring towns, and teaching English to foreigners, contribute directly to unselfish vocational choices.

Numerous forms of practical service by students during summer vacations have a similar significance. Some of the "social and industrial seminar groups" organized by the Christian Associations involve practical cooperation between students and industrial workers. In several denominations the boards of

home missions or of Sunday school work commission college students for summer service.³ The Women's Boards of Home Missions, cooperating through the Council of Women for Home Missions, are sending undergraduates for summer work among farm and cannery migrants. Such undertakings cannot help but lead students into a new experience of service and at least start them in the direction of Christian life-work.

(9) The presence of students from foreign lands furnishes a potential asset, now too meagrely utilized. Our American students are often wholly unaware of the extent to which their own experience can be enriched by friendship with these representatives of other races. To bring the two groups together in a normal democratic fellowship will do quite as much for the American as for the foreign students. That it is a most rewarding way of cultivating an interest in the ideals of missionary service has been shown in numerous instances. In Baltimore, a Christian physician and his wife, who had formerly been in China, have for years deliberately made their home a center where students of the West and East would meet. A young woman in Johns Hopkins Medical College declared that except for the influence of these contacts with foreign students in this Christian home, she doubted if she

³ See, for example, the pamphlet, "Student Summer Service," Congregational Sunday School Extension Society, New York.

would have adhered to her earlier purpose to be a medical missionary. At Corvallis, Ore., the seat of the State Agricultural College, the interest of the wife of a local minister in bringing foreign students and American Christians together was one of the factors that influenced the dean of the School of Home Economics to spend a leave of absence starting a department of home economics in Yenching University, China.

(10) The students who have themselves already reached a decision to devote their own lives to Christian service constitute one of the most vital factors in the recruiting program. The records of the Student Volunteer Movement covering a long period of years show that the influence of fellow-students who had decided on missionary service was mentioned far more often than anything else as the dominant factor in bringing about decisions in others. The Student Volunteer Bands, made up of those who are looking forward to foreign service, are regarded by the Movement as of the greatest value.

The recently organized Student Fellowship for Christian Life-Service, even though its actual results may have been slight, was organized on lines that were essentially right. It aimed to bind together students with a common purpose and thereby to influence other students to choose their vocations on similar grounds. The personal commitment which one signs in becoming a member is evidence

of the throbbing interest of students of today in building a Christian world. The blood leaps faster in one's veins when he reads their declaration:

"I recognize the domination of pagan principles and motives in present-day human relationships, especially as shown in the flagrant disregard for human values in industry, the widespread denial of brotherhood between the white and colored races, and the devastation of the greatest values in life by war.

"I am confronted with the need for men and women with the spirit of Christ who will, at whatever cost, strive to make the principles of love and service effective in all these relationships throughout the world.

"I cannot do less than give my life to this task, and I solemnly covenant with God that I will earnestly seek until I find where I can be most effectively used by Him.

"It is my purpose, with God's help, to stand for the supremacy of human values above all other values in life; to make the principles of love and service, as exemplified in the life, the teaching and the sacrifices of Jesus Christ, the dominating motive of my life, with the full realization that this commitment may involve me in personal sacrifice, social ostracism and financial hardship."

3. *Cooperation in Recruiting*

So many and often so unrelated are the appeals to the college student for life-service in the Church that they are in no little danger of competing with each other. Obviously the competition between the challenge to life-work on a Christian basis and the ordinary assumption that the thing to do is to get all you can for yourself is too keen to allow any energy to be wasted needlessly among Christian movements which are all indispensable. The issue should clearly be joined between the ideal of unselfish service and creative achievement on the one hand and that of self-seeking ambition on the other. Compared with this, the question whether a student should decide for the ministry or for foreign missions or for teaching or for Association work is merely incidental. The distinctiveness of the Christian appeal as a whole should be presented in the most compelling manner possible. Is this done when the appeal is made, not in behalf of the entire Church but in behalf of some single denomination or some special organization that speaks only for a certain phase of the Church's life and work? Consider the situation of one who goes to a university representing the board of education of one of the denominations. Relatively but a mere handful have any interest in that particular denomination, as such. The representative does not appear in a rôle signifi-

cant enough to command any great respect. Worse still, even if a score of denominational agents were to come to the campus and get into contact with the members of their respective bodies, there would still be a great group, not much identified with or appealed to by any denomination, which would be quite overlooked. How is this No-Man's Land to be occupied by any denominationalized approach?

The multiplicity of the appeals that come to the campus from Christian agencies presents, moreover, a knotty problem to the college authorities. They are naturally anxious that the academic program should not be interrupted more than is necessary. There is a real danger that on not a few campuses every recruiting agency of the Church may eventually find itself more or less unwelcome unless some method can be worked out which will be more satisfactory to the college authorities than the present uncoordinated visits.

Experiments in cooperation among the representatives of various Christian interests have been made in the last few years with a considerable measure of success. Within some of the denominations there is a distinct tendency among the several agencies to come together in a joint appeal for Christian service. A Committee on Life-Service in the Methodist Episcopal Church functions as a central agency representing the whole denomination and responsible for the general oversight of all parts of the recruiting

program. In the Presbyterian Church there is an interboard council on recruiting, including the candidate secretaries of the several boards, operating under the General Board of Christian Education. Similar plans are being evolved in several other communions.

The movement for cooperation has also transcended denominational lines. The Council of Church Boards of Education, through its University Committee, serves as an administrative body in furthering cooperative movements in recruiting. What it has been able to accomplish, in the tax-supported institutions particularly, is evidence of an interdenominational-mindedness on the part of university students.

Among women students a new undertaking is now being carried out. "Church Teams" representing the various Women's Boards of Home Missions, the Women's Boards of Foreign Missions, the women secretaries of the Boards of Education, the Young Women's Christian Association and the Student Volunteer Movement, are making joint visits to colleges and universities under the name of "The Federated Student Committee." They have carried out their plan in about forty institutions, chiefly state universities and independent colleges and universities.⁴

⁴Joint teams representing the Student Young Men's Christian Association and the Church Boards of Education have also been sometimes made up, especially in the South.

At first the teams were made up mainly on a basis of denominational representation. There was a natural tendency to feel that each denomination must have its own representative and to make compromises in personnel in order to bring this about. Experience has shown, however, that it is more important that every member of the team be an outstanding personality and a real authority in her own field, no matter what her denominational connections may be. Emphasis is now being placed upon having experts along different lines of Christian life-work included in each team, even if the balance of denominational representation is not always maintained.

That this approach represents an experiment long over-due, which can do much to dignify the work of the Church in the mind of the student community and to set the ideal of Christian life-service before students in a more impressive way seems too clear to admit of doubt. The program ought to be perfected, carried much further and become a settled practice of all the recruiting agencies of all the churches and the allied organizations. Such a systematic plan of cooperation would also make it easier to establish closer and more helpful contacts with the vocational bureaus now maintained in some of the colleges.

A united presentation is, of course, not a substitute for the more specialized interpretations of con-

crete types of openings. The consolidated appeal in the name of the Church as a whole sets Christian service before the student in a way that gives it size and power. The particularized appeal is needed to call attention to fields of work which require a distinct emphasis, if they are not to be passed over with insufficient consideration. A combination of the two forms of approach seems practicable and wise. The public appeal to the student community as a whole should, whenever possible, be made by the many agencies jointly and with a united front. If on every campus this could be done once a year, it would go far to keep the ideal of Christian life-work in a position of respect before the student body. This combined presentation could then be supplemented by the representatives of the separate agencies in personal conferences with individual students in order to interest them in specific vocations or positions.

The Right Person in the Right Place

"I have chosen you and ordained you that ye should go
and *bring forth fruit and that your fruit should remain.*"

John 15: 16.

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work, my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in the right way.'"

Henry van Dyke.

CHAPTER V

The Right Person in the Right Place

To enlist young people for service is only the beginning, not the end, of securing Christian leadership. They must still be trained for their work. They must still be connected with the place in which they will be of the greatest usefulness. Otherwise much of their potential power will be dissipated in needless friction, instead of harnessed to the accomplishment of their full task.

In the long run, inattention either to the training or to the placement of recruits will defeat the program of recruiting itself. For the spectacle of semi-failures and misfits is the greatest possible deterrent to others from entering upon similar work. A church whose pastor is a living illustration of inconsequential or inefficient service cannot hope to exercise any positive influence in calling ardent and able youth into the ministry.

To spend time and money in discovering those who have capacity for leadership and then to neglect their preparation or to allow them to drift into other positions than those for which their special qualifications and training have fitted them would

be inexcusable shortsightedness. Yet who can doubt that both of these things are happening with distressing frequency in the Church?

1. *The Question of Training*

The shortage of candidates for the ministry is today a subject of anxious discussion. That the problem may assume serious proportions, at least in some communions, none can doubt. Recent figures published by the Presbyterian Church in the U. S. A. show that in 1924 it had only one-half as many candidates for the ministry in proportion to the communicant membership as in 1896.¹ Reports presented to the last meeting of the National Council of Congregational Churches showed that during the preceding two years there were 276 deaths among its ministers and in the same period only 171 ordinations. Far graver, however, than shortage in numbers is shortage in training.² Into the ranks of the ministry every year are going altogether too many men without any adequate preparation. To try to place such men in positions where they will grow steadily in usefulness and influence is like attempting to erect a skyscraper out of half-baked bricks. No real solution of the prob-

¹ "Vocation Day Facts," published by the Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia.

² The present supply of ministers in the U. S. A. is approximately one to 513 of the population. See R. L. Kelly's "Theological Education in America," p. 177.

lems of personnel can be found that does not insist that the standards for admission to the ministry be high enough so that there shall be fewer ill-trained men.

The paramount importance of a trained ministry the Churches of America early appreciated—more, it would appear, than they do now. The education of the minister (as compared with the prevailing standards of education in the community) was *relatively* higher two or three generations ago than it is today. The chief motive which led to the founding of our early colleges and universities was the desire to provide facilities for the education of the ministry. Harvard, as is widely known, was established in order that the churches might be protected from “an illiterate ministry”; Yale, to take another example, in order to fit youth “for public employment both in church and civil state.”

Important always, a thoroughly educated ministry is today more demanded than ever. Merely to hold its own in comparison with other forces in the community—to say nothing of advancing—the Church cannot afford to have it otherwise. Within three decades the high school enrollment in this country has multiplied tenfold. Popular education through the press, forums, lectures and a host of other channels has increased by leaps and bounds. This means that the average community is now an educated group in a sense that was not true in our

grandfathers' day. In such a situation how can a man of meagre education hope to exercise the functions of leadership?

And the minister must be equipped not only with a general understanding of life, but also with preparation for his particular work. In other words, he must have professional training as well as a liberal education. Now as never before. For the task of the Church today is incredibly more difficult and complicated than in earlier days. What was sufficient to guard against "an illiterate ministry" or to prepare youth "for employment in the Church" when Harvard and Yale were founded—or even a generation ago—is very different from what is required today. Added to the perennial ministry of preaching and pastoral service is now the whole field of religious education, in which the minister must be prepared to lead. The expansion of the missionary program of the Church, both at home and abroad, till it now includes an almost inconceivably wide range of institutional service—medical, educational, recreational, industrial, social—calls for a specialized training formerly unthought of. The new sense of responsibility for Christianizing all our economic, political, and international relations likewise makes demands in training that were quite beyond the horizon of the minister of a few decades ago.

How far are our ministers prepared for the tasks

of the ministry in such a Church as that which is now coming to be?

To the Methodist Episcopal Church we are indebted for a recent analysis of the preparation of its present ministers. It is illuminating as a picture of the situation in one of our greatest denominations.³ This investigation discloses such conditions as the following:

Only one out of five of the regular pastors has had both a college and a seminary course.

At least one out of every two has not had a full college course.

One out of six has not even completed high school.

When one includes in the figures all those in charge of Methodist churches (that is, "supply preachers" as well as established pastors) there are found to be over 5,000 who have not passed beyond high school.

Taking the Protestant Churches as a whole, while no exact figures are available, it appears certain that fifty percent have not had a full college and seminary course. The best evidence obtainable reveals that out of 7,522 students about whom in-

³ "The Ministry of the Methodist Episcopal Church," by Margaret Bennett. World Service Agencies of the Methodist Episcopal Church, 740 Rush Street, Chicago. A further study of the training of the men who were admitted to the Methodist ministry in 1925, the results of which were announced while this volume was in press, indicates that conditions are getting worse rather than better. 52% of these ministers have had no theological seminary training; only 41% have had a full college course.

formation was received in 1921-1922 (being about eighty percent of the total of 9,000 students then enrolled in the theological institutions of the United States and Canada):

- 3,313 had a college degree;
- 1,766 had attended college more or less, but had not received a degree;
- 2,443 had had no college training whatever.⁴

In other words, out of the 9,000 students in our seminaries, hardly more than a third were known to have college degrees. These figures, moreover, have to do only with students who were actually in the seminaries and who were obviously interested in getting a proper training. How many were going into the ministry without having ever crossed the threshold of an accredited institution of higher education nobody knows.

There seems to be reason to believe also that the number of ministers who are coming into our Protestant Churches without a college or seminary training is increasing. Certain it is that many men every year are entering the pastorate after having had only a brief and fragmentary course in some "Bible Institute." Figures published by one denomination (Presbyterian in the U. S. A.) which has always taken special pride in the education of its ministry, show clearly that between 1896 and

⁴ "Theological Education in America" by Robert L. Kelly, pp. 164 ff.

1924 the relative number of seminary graduates in its ministry has declined considerably faster than the number of ministers.⁵ The President of Columbia University, in his annual report in 1925, even went so far as to declare:

"If the full truth were said, it would probably be that the greatest obstacle to religious faith, religious conviction and religious worship is the attitude and influence of a very large proportion of the poorly endowed and poorly educated Protestant clergy."

Few things would do more to magnify the place of the minister in the community, and so to make the ministry present a stronger appeal to the choicest men, than a body of leaders all of whom were adequately equipped for their task.

In the case of directors of religious education, conditions seem still less satisfactory. The diversity of standards of admission to the schools of religious education (whether independent or in connection with theological seminaries) and of the quality of the training given runs the complete gamut of educational possibilities or lack of possibilities. Certain institutions are doing work of the highest educational grade. Much more numerous are the schools having indifferent standards for admission and for graduation. The large number who come from these institutions makes the situa-

⁵ "Vocation Day Facts," p. 2. Presbyterian Board of Education, Witherspoon Building, Philadelphia.

tion very serious. The positions held by them should in most instances be held by persons of a preparation more adequate to meet the complex social and religious situation in almost every community today.

The problem of securing a trained leadership is no less vexing in the Christian Associations. Out of 621 new entrants into the secretaryship of the Y. M. C. A. in 1924, only 24.4 percent were graduates either of a regular college or of one of the Association colleges.⁶

2. *The Question of Remuneration*

Involved in any insistence on more adequate training is the question of remuneration. A church that is to demand thorough preparation must offer to men and women a support that will justify it.

No doubt it is easy to exaggerate the significance of underpayment in deterring men from entering the ministry or other forms of Christian service. Young men of the truly Christian spirit are seldom kept out of the ministry by financial considerations. Nor could anyone desire that salaries should ever be so large as to introduce mercenary ambitions. The motive of sacrificial service has always been and always will be the strength and glory of Christ's call to men.

⁶ See Reports presented to the National Council of the Y. M. C. A., 1925.

This, however, is no excuse for the narrow vision or the meanness of failing to assure to every competent servant of Christ a compensation which will enable him to be free from haunting fears of not being able to provide for the comfort of his family and the education of his children. No man can do his best work when he is harassed by economic anxieties, denied the opportunity of purchasing books or keeping in touch with the thought and culture of the world. A Church that is trying to stand (as the Social Ideals of the Churches declare) for "a living wage as a minimum in every industry" may well be reminded that it is itself very far from providing for all those in its own service the reasonable remuneration which is necessary to the maintenance of the efficient life. Much of the talk in the Church about the spiritual danger of providing larger salaries is only a cheap way of evading responsibility. Men in the pews who receive \$15,000 often still assume that the man in the pulpit is, like Goldsmith's country parson, "passing rich on forty pounds a year." Figures compiled in one of our leading denominations show that in two-thirds of its churches the salary for the preacher of the Good Tidings is not more than \$1,000 a year. In the same body only four percent receive over \$3,000 in salary.⁷ Little wonder that many pulpits are vacant or are filled by discouraged men.

⁷ See *The Congregationalist*, Sept. 17, 1925.

So long as so many positions in the Church pay a salary less than that on which a family can live "the good life", the task of recruiting will be subtly hindered in two ways. In the first place, the recruiting agencies will not be able to say honestly to well-trained young people that there is a satisfactory field for them in the service of the Church. Or, if they do try to say it, the actual situation in the Church will be crying so loudly to the contrary that they will not be heard. The Church that truly honors the work of the minister and regards it as of vital importance will see that he receives a worthy income. Let us not forget that when we keep servants of Christ perpetually on the ragged edge of want, we are advertising the ministry and missionary service as professions that in hosts of cases have not been put on a basis of self-respect. In the second place, meagreness of salary will mean that some workers will leave their fields because they feel unable to stand the economic strain. To lose trained men is something that no enterprise can afford to do.

We need also to be reminded that the problem of remuneration has quite as much to do with the excessive returns that under present conditions may accrue to certain kinds of work as with the too meagre salaries of the representatives of organized religion. The Church needs to scrutinize not only the pay accorded to her own workers, but also the

profits or salaries received by other professions or by business. Certainly, the more we insist that every occupation is to be treated as a Christian calling, the more we hold the ideal of service rather than of profit before every man—instead of simply before ministers and missionaries and teachers—the more will the present disparity in remuneration between those in the employ of the Church and those in other fields be removed.

There is no disguising the fact, however, that the problem of sufficient remuneration in the Church is not likely to be really solved until the Churches have made a great advance in cooperation and unity. In how many communities today are we trying to maintain three or four struggling churches, with three or four half-starved pastors, where one would be completely adequate! Moreover, the single strong Church serving the whole community would offer what the weak competing churches do not—a man-sized job with a real appeal to a strong man. To be assured of such an opportunity in the ministry would in itself be the strongest imaginable appeal to the finest youth.

3. *The Question of the Kind of Work*

Time was when the "Christian life-work" for which recruits were sought was a simple thing. The ministry was the one great profession for those

who were ready to follow altruistic pursuits. To-day "Christian life-work" is a very comprehensive term. Even when applied only to positions in the employ of the Church or religious organizations, it includes a wide range of diverse types of service.

So much is this the case that there is grave danger that the ministry may now fail to receive its proper emphasis. With all the development of more specialized types of Christian vocations it is yet undeniable that for those who are fitted for it the ministry affords the supreme opportunity of leadership in the Church. The true preacher of the Good News of God revealed in Jesus Christ is never out of date. "When Italy was stagnate and sterile it was a preacher, Savonarola, who by his burning eloquence stirred from its long sleep the conscience of Italy, and by the mastery of his message created a new day for his nation. When Europe was playing a parrot's part, mimicking the miraculous and trafficking in virtue, it was not the scholar Erasmus, but Luther the preacher, who shook a continent to its foundations and shook it again and again, until the unshakable things of the Gospel of Jesus remained the heritage of the people. When the light that Luther held aloft in his great hand began to burn low, and when darkness was creeping over the land, it was a preacher, Wesley, trained at Oxford, with the hand of God upon his heart, who spoke the Word of God to a decadent age and awoke England

to her great mission in the world. When the passion for the lost, which followed the preaching of Wesley, died out of the heart of the Church, and cathedral worship and chapel services grew cold and magnificently worthless, it was a preacher, William Booth, who shook the world with his earnest and heart-arresting message, and girded the globe with a golden chain of song and salvation."⁸

Leadership of such a lofty and dominating character may come only once in a generation or a century, but in varying degrees the same function of awaking the consciences of men is yet to be fulfilled by the preacher.

In other ways than preaching the minister is still the great interpreter of the spiritual meaning of life and the mediator of the sense of unseen realities. As the bearer of comfort and personal help to men and women in the deepest problems of their lives he still has a relationship to human beings that is entirely unique. He is still the outstanding teacher of religion, emphasizing the central place of spiritual values in all education. He is still the wielder of a mighty influence in forming Christian public opinion in civic and social issues in which Christian principles are at stake. However great be the need for the specialists, the pastor as the general leader of the organized religious life of the community, holds a place of key significance.

⁸ Quoted from Hugh T. Kerr's "Manhood and the Ministry."

Certain other types of work, however, require a specialized training that has in recent years led to their development as new professions. The rise of the foreign missionary movement and the new demands created by the necessity of working in the midst of a strange environment have made foreign missions a distinct field of Christian service. Home missions, also, while not so sharply differentiated from the ministry in general, has become a somewhat specialized career, dealing not only with frontier work, but also with the distinctive problems of the Church in the rural community and in the great industrial and immigrant centers. The secretaryship of the Young Men's Christian Association has rapidly been developing the kind of recognized standards as to qualifications that mark it off as a separate profession. More recently, religious education has entered the field as affording another career, closely related to and yet to be distinguished from the ministry on the one hand and teaching on the other. There are now several hundred directors of religious education in local churches, with a guild consciousness of their own.⁹ In institutions of higher learning, many of them closely associated with the Church, teachers are called for who shall think of their work in distinctly religious terms. It has been carefully estimated that in a single one of our great denominations the full time of 30,000

⁹ The Association of Directors of Religious Education serves as a clearing-house for their common interest.

men and women is utilized in its various vocational activities; of this number only a few more than one-half are pastors.¹⁰

Many wide fields of service, not always recognized as distinctively religious, are entered by people who have the same motives and ideals as those in professions more commonly designated as "Christian." Large numbers of such persons are found in the employ of the government—national, state or local—in public institutions. The teacher in a government Indian school is frequently the same type of person as the teacher in an Indian school maintained by a home mission board. College graduates who go to Japan to teach English in government schools may be doing as vital missionary work as one who is sent by a foreign missionary board to a mission college. In our public schools and universities at home there are hosts of teachers whose decision to teach was reached from distinctly Christian considerations. The new profession of social work, ordinarily carried on without any direct connection with organized religion, many enter today in the same spirit that in an earlier day would have taken them into the ministry. Noble Christian spirits are also going into all the professions and into business with a dominating purpose to serve their fellowmen.

¹⁰ "The World Service Challenge to the Youth of the Methodist Episcopal Church," p. 4. 740 Rush Street, Chicago.

All these phases of full-time Christian service, even when they are not labelled "Christian," must be recognized as within the field of the immediate interest of the Church.

The great diversity of positions in the direct employ of the Church or its agencies, for which Christian workers are sought, is made more vivid by a look at almost any published list of any missionary board. The calls of the home and foreign missionary agencies for 1926 alone read almost like a complete catalogue of vocations. Men or women are being sought for the following positions:¹¹

FOREIGN FIELDS (1370 Openings)

MEN	WOMEN
General437	General Missionaries ..228
Directors of Missions	Educational323
Ordained	Bible
Sunday School Secretaries	Biology (College)
Unordained	Chemistry (Unspecified)
Educational115	Chemistry (College)
Agriculture	Domestic Science
College	Domestic Science (High School)
Commercial (College)	English
Director of Education	English (College)
English (College)	English (High School)
English (High School)	English Language
English Language	General

¹¹ Student Volunteer Movement Bulletin, January, 1926. For certain types of positions only one person is sought; for others, many scores.

FOREIGN FIELDS (1370 Openings)—*Continued*

MEN		WOMEN
English (Unspecified)		Grade
General		High School
High School		Industrial
Industrial		Kindergarten
Manual Training		Mathematics (College)
Mathematics (High School)		Medical (College)
Mathematics (Unspecified)		Music (College)
Physical Education (College)		Music (Unspecified)
Physics		Normal
Political Science and Sociology		Physical Education
Principals		Physical Education Director (College)
Science (High School)		Primary
Supervisors		Science
Theology		Teachers and Supervisors
Medical 62	Medical 125	
Internes		Deaconess Nurses
Leprologists		Nurses
Physicians and Surgeons		Physicians
		Pharmacists
		X-Ray Specialists
Miscellaneous 37	Miscellaneous 43	
Architect		Assistant Treasurer
Business Managers		Business Managers
General Secretaries		Librarian (College)
Industrialists		Matron
Translators		Secretary
Treasurers		Stenographers
Y. M. C. A. Secretaries		Sunday School Specialists
		Technician
		Y. W. C. A. Secretaries

HOME FIELDS (561 Openings)

MEN		WOMEN	
General	139	General	83
Ordained		Evangelistic	
Sunday School Secretaries		Extension Workers	
Unordained		Social Service	
		Summer Workers	
Educational	31	Educational	101
College		Bible	
General		College	
High School		English	
Industrial		General	
Religious Education		Grade	
		High School	
		Home Economics	
		Industrial	
		Kindergarten	
		Physical Education	
Physicians	6	Nurses	24
Summer Workers	130	Physicians	3
Dentists		Miscellaneous	44
Industrialists		Boys' Work	
Medical Assistants		Deaconesses	
Pastors		Field Secretaries	
		Matrons	
		Orphanage Workers	
		Settlement Workers	
		Superintendents	

For women as well as for men, vocational opportunities in religious work cover a widening range. An increasing number of trained women are employed as directors of religious education in the local churches. The secretaryship of the Young Women's Christian Association has become a recog-

nized profession. The mission fields, both at home and abroad, seek women as teachers, nurses, doctors, evangelists, social service workers. In educational institutions—from the kindergarten to the university—sometimes associated with the Church and sometimes not, women are serving not only in teaching, but also in administrative positions as well. The office of dean of women, for example, in schools and colleges has become a most important position.

The following list of vocations for women in the Church, printed in the literature of one of the larger denominations, suggests the diverse types of work that are open:

Assistant Pastors	Workers in Hospitals and
Directors of Religious Education	Homes—
Church Secretaries	Physicians
Social Service Workers	Superintendents
Recreation and Playground	Chaplains
Directors in Local Churches	Financial Secretaries
Teachers in Mission Schools	Pathological Laboratory
Teachers in Denominational	Technicians
Schools and Colleges	X-Ray Technicians
Social Service Workers—	Dietitians
Social Service Workers for	Matrons and House Mothers
Homes, Settlements, Hospitals,	Teachers
Americanization	
Centers, Nurseries, etc.	

It must be candidly admitted that some of the lines of service for women do not yet have the standards that make recognized professions. The

office of the "pastor's assistant," for example, may mean much or little. Her duties may range all the way from an assistant pastorate, with large responsibilities, down to a mere chore-girl. Thus lacking in any definite professional requirements, the position is not one that ordinarily makes a strong appeal to women of special qualifications or training. Teaching in mission schools, likewise. While it sometimes signifies a rich avenue of service for which careful preparation is needed, too often the chief consideration is a readiness to become a "jack-of-all-trades," and to accept the most meagre salary.

As regards the work of the deaconess also, conditions vary so widely as to make it difficult to generalize. In the Methodist Episcopal Church, where there are about a thousand deaconesses, the term designates a woman who has been ordained. Many of the Methodist deaconesses hold important posts in religious education. Others are teaching in missionary institutions, or in colleges; others work in hospitals, or orphanages, or homes. Not a few are pastors' assistants or church secretaries. Some are engaged in executive or editorial work in the boards and societies of the church.

A recent inquiry in another communion revealed such an ambiguous status for the deaconess and such unsatisfactory conditions of work that it was deemed inexpedient even to publish the report. It was feared that its findings would deter the bet-

ter-trained women from entering upon a career apparently so little honored by the Church at large. The salaries were found in many cases too meagre to permit one to live in self-respect. Sometimes the deaconess was given "room and board" and hardly more than a pittance besides. Such conditions as these surrounding "women's work" are a reproach upon the Church which must be removed before any satisfactory program of recruiting for these positions can be undertaken.

The reports from the bureaus of vocational guidance give interesting comments on the reasons why they are not locating more women in religious work, and also reveal the competition which the Church faces today when trying to secure the best woman leadership. These bureaus are chiefly interested in women who are college graduates. Comparatively few of them are finding their way into service in the Church. The reasons seem to be twofold: first, the inadequacy of salaries and other conditions of employment already referred to; second, lack of opportunity to hold the higher positions, even though they are adequately prepared.

This means that the whole question of the present status of women in the life and work of the Church is involved in the problem of recruiting college girls for the service of the Church. The fact is that although women make up sixty percent of the membership of the Protestant Churches in the United

States, they are still far from having equal rights or opportunities for leadership in the Church. In the Presbyterian body they may not be elected as elders in a local church and consequently are not eligible to serve as members of the presbyteries, synods, or the general assembly. In the Episcopal Church in a few dioceses it is theoretically in order for women to serve on the vestry, but in practice this seldom occurs; and they may not vote for or be delegates to the general convention. In the Lutheran Church they may not vote or hold office. They have equal status as laymen among the Baptists, Congregationalists, Disciples, Methodists, and Friends, and can sit in the national conventions or conferences, although the ratio of women in these gatherings is small.

From the vocational standpoint the place of women in the Church is undoubtedly in a state of flux. Signs multiply that increasingly all positions will be filled on the basis of securing the most competent leadership—not on any arbitrary consideration of sex. In business and professional life women are rapidly taking their place side by side with men, with full freedom to serve in any position for which they have the proper qualifications and the necessary training.¹² Is the Church, while

¹² Any full discussion of the question would, of course, require a consideration of the bearing of marriage and the home on women's vocational responsibilities. For the present purpose, it is sufficient to point out, first, that there are large numbers of unmarried women

affirming spiritual equality, to fall behind in the practical expression of it? If it should, it need hardly be surprised if trained college women generally should find their place of service elsewhere. Fortunately, the trend now seems to be otherwise.

From the ministry, it is true, women seem still, in the main, to be debarred. The full implications of the great declaration that "in Christ there is neither . . . male nor female" seem yet unrealized. One need not argue that women generally should serve as pastors in order to insist that no one who has special gifts for the ministry should be shut out on the sole ground of having been born a woman. How unspeakably poorer, to mention a single instance, the Church would be if bereft of the voice of Maude Royden, one of the great preachers of the present day! In the United States women may serve as ministers in certain denominations, including the Friends, the Congregationalists, the Baptists, the Universalists and the Disciples. In the Methodist Episcopal Church they may be ordained as local preachers. Several theological seminaries are open to women on the same basis as to men.¹³

who may and should have proper training and opportunity for professional life; second, that not a few women are finding it possible to combine vocation and marriage.

¹³ For an illuminating review of the status and work of women in the Church at different periods, see "Saints and Ladies" by Clarissa H. Spencer, Woman's Press, New York, 1925. A comprehensive study of the present situation is now being made by a special committee representing the Federal Council of the Churches, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions.

4. *The Question of Placement*

With all the discussion of recruiting for Christian service, it is nothing less than surprising that only the most meagre attention has been given to the use of the recruits secured. This is an egregious oversight. Indeed, it is within the bounds of conservative statement to say that one of the greatest weaknesses in the Church's program is the lack of better provision for bridging the gulf between the offering of lives and the placement of those lives in the positions of maximum serviceableness. On more than one occasion we have even had the spectacle of an intensive campaign for recruits for service in the Church, with hundreds and thousands of young people signing cards, and yet without any constructive plan whatever for following them up individually, or knowing what kind of service they are fitted for, or even whether there are positions enough for the volunteers that would come from casting a net so promiscuously.

A. In the Local Field

As the need for training of religious workers has been intensified in the present day, so also has the necessity for more expert attention to the locating of men and women in the right positions. Take the ministry again as an example. Not many years ago

all churches did pretty much the same kind of work. Some churches were large, others small; some were well-to-do, others poor, but their programs were simple and similar. The pastor preached and did pastoral work in his parish. The kinds of experience and qualifications required by various churches differed slightly. Connecting the man and the place was then not a very difficult thing. How times have changed! Great differentiations have taken place in the work of the Church. As already suggested, specialized types of service have appeared within the single Church. The man who could fill a pulpit with the eloquence of Chrysostom may be a Simple-Simon in directing a church school or in administering an institutional, seven-day program. Furthermore, different types of churches are arising to deal with different types of communities or different groups in the community. Here is a church confronting a great urban industrial population. Another is ministering to the distinctive needs of a rural area. How palpably fallacious to assume that the same qualifications and training will meet the divergent requirements of the two places. Here, again, is a church in a university town; there is one in the midst of immigrant groups. Obviously, the demands upon the two pastors will not be of the same kind.

What bishop is wise enough to know what men should be appointed to such diversified posts?

What local church, on the other hand, is in a position, unaided by competent advice, to find the man equipped for its particular type of work?

To put it tersely, our inherited methods of placement are no longer adequate. This applies alike to denominations with a strong "connectional system," like the Methodist Episcopal or the Protestant Episcopal; to those that emphasize independence, like the Baptist, Congregationalist and Disciples; and to the Presbyterian and Reformed bodies, with their committees on vacancy and supply in presbyteries (or classes) and synods. Each system has had its characteristic merits, but all alike fail today at the same point: none of them has as yet any official who has received special training for the highly difficult and delicate task of deciding upon the man who, in personality, training and experience, is qualified for this or that particular position in a richly diversified field.

The theological seminary, it is true, usually undertakes in some measure to bring the members of its graduating class into touch with openings in the churches. A few of the larger seminaries are now giving careful thought and considerable time to the proper placement of their men. In most cases, however, it would appear that the service thus attempted is along rather hit-and-miss lines, without much genuine investigation of positions or discriminating study of the qualifications of the student for

the proposed work. Very few seminaries, moreover, give much active attention to the re-recommendation of graduates to other positions after they have secured their first place. Ordinarily the seminary does little or nothing to help its alumni to effect transfer from one position to another.

The plain fact is that the task of connecting the worker and the work has hitherto been regarded as an incidental one. It has been more or less taken for granted that, if men are given training, somehow or other the right man will gravitate to the right place. The great number of pastorless churches and, even more, the obvious misfits shatter such an assumption.

May not this lack of attention to placement also be one of the most important factors in bringing about the condition in which a pastor is commonly regarded as having passed the "deadline" at fifty? Surely no well-trained man of that age has reached the point where he cannot render invaluable service, provided he has had a field in which he has had stimulus to growth, and can rely on efficient co-operation in getting into touch with the position for which his previous experience has qualified him.

The solution of the problem of better placement will no doubt vary according to the polity and genius of the several denominations. The first prerequisite, however, would appear to be the same for

all—a recognition of the fact that the subject merits an attention that it has not yet begun to receive.

In the case of unordained workers, such as pastors' assistants, teachers in mission schools and deaconesses, the provision for placing the right person in the right place is even more unsystematized and sporadic. There is practically no center to which a local church can turn to get real help in selecting from a body of qualified candidates the appropriate leadership for these positions. What is true of the ministry of the Church is in considerable measure true also of the Y. M. C. A. and the Y. W. C. A. movements, in which, in spite of efforts in recent years to promote a more careful consideration of problems of personnel, the situation is admittedly far from satisfactory.

B. *In the National Field*

Among the national agencies the foreign mission boards are probably best organized for dealing with problems of personnel. They have had the advantage of a long period of service and experience upon which to build a definite system of procedure. No doubt the fact that their candidates are to be located at a great distance, necessitating greater expense of travel, has led to additional care in the selection of the right person for the right place so as not to add to the cost of administration. The wasteful ex-

travagance of spending thousands of dollars to secure and train and locate a worker who proves to be a misfit is more conspicuous, though hardly more serious, in the case of those who go to a far-off land than in the case of those who remain at home.

On the foreign field, moreover, with its exacting environment, one stands out more strongly as a success or a failure, and this has given the boards opportunity to make comparative studies concerning the qualifications for successful work. Missionaries of long experience on the foreign field have clearly specified the characteristic qualifications and needs in candidates. This accurate information has been constantly coming to the mission boards and has helped to create a discriminating attitude in the selection of candidates.

The boards of home missions reveal a variety of procedure more unstandardized than that of the foreign boards. Home missionary work, in contradistinction to foreign service, has not so clearly appeared as a distinct profession with well-defined standards. That the importance of the problem is beginning to be recognized is shown by the recent reports of the Committee on Standardization of the Home Missions Council and the Council of Women for Home Missions. The plan, adopted by some of the boards, in cooperation with theological seminaries, of providing scholarships for special prepara-

tion for home missionary service, is a decided move in the right direction.¹⁴

In general, the practice of the mission boards, both home and foreign, ranges all the way from appointing more or less indiscriminately to a careful sifting of candidates in accordance with definite standards. Practically all the boards show real effort to make selections wisely, but nothing is clearer than that most of them have not had special training for relating the right person to the right position. They are not generally familiar with the best practice in other organizations that have been giving thorough attention to problems of personnel.

No doubt the experience of commercial firms is not directly applicable to the problems faced by religious agencies. The standards for measuring success in selling life insurance, for example, are objective and quantitative; the measurement of spiritual achievement is a far more subtle and difficult thing. This, however, is no reason for not making the attempt to discover more than our agencies now know as to the types of qualifications and preparation required for various phases of religious work. The insurance companies have by investigation found out just what type of person and just what type of training will result in the largest sales of insurance policies. An investigation into

¹⁴ See Mary E. Sampson's "Training Home Missionary Leadership," Methodist Episcopal Board of Home Missions, Philadelphia.

the field of religious work by competent psychologists might contribute richly to raising the quality of service.

As a more or less common usage of missionary boards, both home and foreign, in determining the general qualifications of candidates, they are required to fill out detailed application blanks; personal letters are secured from references mentioned by candidates; inquiries are sent to ministers, professors, and disinterested friends; the school and college record is examined; physical examinations are conducted; private interviews are held with candidates. But there is the further question, not of the fitness of a candidate in general, but his fitness for the particular position to be filled. The real problem is—what about the qualifications or preparation of those who pass judgment upon the candidate? In the case of the foreign work, much of the assignment is done, not by the board, but by the mission itself on the field, whose constant contact with actual conditions helps to prevent serious mistakes. Upon the candidate secretary, however, or the board as a whole, rests a great responsibility in the handling of personnel, and a responsibility which cannot be discharged at its best without special training for this type of service.

It is not easy to exaggerate, for example, the value of conducting personal interviews with candidates in such a way as to avoid serious errors of

judgment and to connect the right man with the right place. Interviewing is no longer to be regarded as an incidental matter of simply "looking a person over" and determining his acceptability on first impression or the eagerness of the applicant. It is not something which can be wisely and effectively done without definite preparation. A knowledge of the fundamental principles of psychology is a prerequisite. So also is some experience in judging personality and capacity for leadership. While a young enthusiast may be used for the general presentation of the Christian ideal of life-work and may inspire other youth to unselfish decisions, much more than enthusiasm is needed for successfully relating an individual to his place of largest service.

The following questions seem to deserve from all the boards more attention than they have yet received:

- (1) What constitutes "fitness" for a position?
- (2) Has the time come when a board should have someone specifically trained for placement work?

Some Conclusions

"When He saw the multitudes, He was moved with compassion on them. . . . Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Matthew 9:36-37.

"The great reason possibly why so few have thought of taking God into their career is that so few have really taken God into their *life*. It requires a well kept life to know the will of God, and none but the Christ-like in character can know the Christ-like in career."

Henry Drummond.

CHAPTER VI

Some Conclusions

In the light of our study in the preceding chapters, certain conclusions emerge which seem to afford a measure of practical guidance to those who are responsible for the recruiting programs of the Church and its agencies. Stated in the simplest and most direct form, the chief results of our inquiry are as follows:

1. *The primary concern of the Church in the field of vocational guidance is to lead young men and women to choose their life-work from a motive of service.* Over against the view, widely current in commercial and industrial circles, that life is an arena of conflict where each is to fight for as much as he can get for himself, every Christian agency is to set the ideal of life as a field of honor where each gives himself as fully as he can to serving the common good. In whatever work anyone is engaged, service, according to the Christian view, is not to be his secondary consideration but his chief vocation. Men may and should still be ambitious to excel, not, however, in sitting "at the right hand and at

the left" in places of private advantage, but in ministering to human welfare.

2. *Every calling which contributes to the meeting of human need is to be regarded as a "Christian" calling.* We must carefully avoid making a distinction between certain vocations as "Christian" and others as "secular." "Christian service" is not to be narrowly defined as if it included only those types of work which are carried on under the direction of the Church and its agencies. A man who is going into business ought never in any way to be encouraged in the assumption that his "Christian work" is something which is to be done as a sideline on Sunday or out of business hours. He should be brought to realize that he will have no opportunity for Christian service comparable to that which is daily afforded by organizing his commercial or industrial establishment more and more in accord with the mind of Christ. The building of a Christian society depends not simply upon securing able and devoted leadership in positions under the employ of the Church, but quite as much upon securing a positively Christian leadership in every profession, business and trade. Over the coal mine, the factory, the law office and the department store—as well as over the Church, the school, the Y. M. C. A. and the mission station—we must set Jesus' words: "Whoever would be great among you, let him be the servant of all."

3. *While regarding every worthy vocation as a Christian calling, we must give special attention to securing an adequate supply of the ablest and best-trained youth for leadership in the Church itself.* The very fact that all of society,—all business, all professions, all trades—must be organized on a Christian basis summons us all the more imperiously to strengthen the position of the Church and its enterprises. For the Church is the one institution committed to this Christian ideal of life. Through it the great dynamic for Christianizing the whole structure of society must be supplied. Without the Church to hold aloft this Christian interpretation of life, rooted in the Christian faith in God and His purpose for mankind, and to inspire men to live by it, the keystone to the arch of the Christian society is gone.

4. *In every recruiting program first consideration should be given to the individual rather than to any particular work to be done or any specific position to be filled.* The true objective is the highest development of his personality, and its best expression in the most creative activity for the Kingdom of God. Our attempt should be to help the individual to find the place where he will naturally grow to his greatest stature, spiritually and intellectually. Unless this is the case, he will not render his largest service to any cause, or exert the deepest influence of which he is capable. We

should begin, not by surveying the various opportunities and trying to fit the individual into them, but by surveying the individuals and discovering their capacities, bents and gifts.

5. *Within the range of the individual's true possibilities he should be led to choose his work deliberately on the basis of the greatest need.* Most men are equipped, or can become equipped by training, not merely for a single line of work but for several, perhaps for many. They are usually more versatile than they suppose. A man who thinks he is "cut out for business" may find a normal fulfilment of his powers in running an institutional church or a social settlement quite as clearly as in directing the affairs of an automobile factory. Moreover, the *place* where one is to carry on his work is not settled simply by deciding what one's calling is to be. A Wilfred T. Grenfell, who feels clearly led to be a doctor, has still to choose whether he will be a doctor in well-doctored London or in Labrador, where people hardly know what a doctor is. By combining in a proper balance the replies to the two questions, "What can I do best?" and "Where is the field of greatest need?" one will be answering the question, "How can I accomplish most with my life?" and will have found the will of God for his life-work. The call of God doubtless comes to different men in different ways, but surely for most men it is not to be sought so much

in some unusual experience as in the discovery of the gifts and qualifications which God has given one for serving the world most helpfully.

6. *Decision for Christian service should be a process of growth in the life of the individual.* Permanent results will never be secured through casual interviews or through high-pressure work by those who are primarily promoters. A bulletin of the United States Bureau of Education well summarizes the point of view which should be steadily kept in mind:

"It is not the purpose of vocational guidance to decide for young people, in advance, what occupation they should follow, nor to project them into life's work at the earliest possible moment, nor to classify them prematurely by any system of analysis. . . . Vocational guidance should be a continued process to help the individual choose, to plan his preparation for, to enter upon, and to make progress in an occupation."

An adequate program of recruiting calls for wise education over a period of many years. Such a program must have its definite beginnings in childhood and be continued until the time comes for the individual to make a definite decision as to his vocation and begin the specific training for the chosen career. Unfortunately, in the case of the great majority of our young people, all this process is mere

accident. Little intelligent attention is given to the question in the home, the church, or the school. Young people simply drift into their life-work or come to a hasty decision only when it can no longer be postponed. A few fall into good openings and grow with them. Others get into blind alleys. This is almost as true of the so-called learned professions as of business positions and the trades.

7. *Any program of recruiting for Christian service which is to be adequate must be carried back of what is ordinarily regarded as the recruiting period into the earlier life of the child, and especially into the family.* Without a home atmosphere in which religion is a vital reality, in which the spirit of unselfishness is fostered and spiritual values placed above considerations of material success, any later attempt to secure dedication to Christian life purposes is crippled at the start. Any worthy program of raising up Christian leaders must follow the child also into the day school and into the local church and its allied agencies, such as the Sunday school, the young people's society and the Christian Associations. The human factors primarily concerned are the parents, the pastor, the day-school teachers, the Sunday-school teachers, the leaders of young people's organizations like the Young Men's Christian Association, the Young Women's Christian Association, Boy Scouts, Girl Scouts. We cannot leave out of account other surrounding influ-

ences, such as the literature admitted to the home, the movies and many other factors, but for the average child the major controllable influences for good in his most impressionable years flow first of all from the home and, secondly, from the Church and the school.

8. *Outside of the home, the truly strategic position is held by the pastor.* If he regards it as one of his most priceless opportunities to develop in children and youth the ideal of service and to direct their thoughts naturally and wisely toward choosing their life-work on a distinctly Christian basis, he will be making a contribution that no other representative of the Church will ever be able to equal. It is no exaggeration to say that the chief responsibility in any plan of recruiting is not at any national headquarters nor on any college campus, but in the local church.

9. *A complete program of recruiting will bring definite influences for Christian service to bear upon the boys and girls in the secondary schools as well as in the colleges.* At the age of adolescence they have reached the period when choices and decisions are in the making. Experience shows that the majority of men and women in the ministry and on mission fields have reached at least some general conclusion as to their life-work before entering college. While it is usually during college days that their decisions are crystallized, the high school years

are a time when youth is dreaming dreams and seeing visions. This is not the occasion for urging premature decisions as to concrete vocations, but it is certainly a time when one should be coming to a definite commitment to doing the work of life on a basis of service. It is preeminently a time when the *facts* about the wealth of vocational opportunities within the Church and its agencies should be clearly set before young people. If we allow their attention at this stage to be directed to every other pursuit but do nothing to give them a real insight into the life-work possibilities in the Church we are putting upon the college a task heavier than it can bear.

10. *The many agencies now recruiting on the college campus need to cooperate more effectively in a combined presentation of the claims of the Church as an avenue for Christian life-service.* Face to face with the strong appeals made by business and professions on the basis of the expectation of large remuneration, all the Christian movements need to consolidate their forces in setting the vocational opportunities afforded by the Churches and their agencies before the students in a compelling way. The experiments already begun along this line need to be studied and carried much further. The more united the approach, the more will the program of the Church be magnified in the mind of the college community and the more powerful will be the appeal for service through the Church.

11. *A comprehensive program of recruiting for Christian service should take into consideration not only the work which one follows as a profession and from which he secures his livelihood, but also non-professional and unsalaried work as well.* The major part of the work of the Church is carried on by unpaid volunteers, who engage in it as an avocation, in addition to their regular vocation. While we are discovering the relatively few who are to enter upon full-time employment in the Church, we ought also to be sending out a great body of men and women who will give voluntary cooperation with intelligence and enthusiasm. We have not yet begun to realize the possibilities of this phase of our task, especially in the case of the men in the Church. The women, happily, have a stronger tradition of supporting the Church through spare-time activities. There is no greater need than the increase of competent volunteer leaders, both in our local churches and in all our national agencies.

12. *The persons who are to carry on any satisfactory program of vocational guidance or recruiting must make definite preparation for the work.* If the welfare of the individual be the primary objective, anyone who is to deal with the individual in a matter of such moment as his choice of life-work must be a reasonably competent judge of men. He may have native talents along this line, but he must also be trained. Not only must he be a judge of

men, he must be informed as to the many callings and the qualifications required for true success in each calling. Such knowledge, as well as skill in using it, does not come by accident. It is the product of careful preparation.

13. *Much more attention needs to be given by the Church to problems of personnel.* In general, there is a great seeking of life for Christian service, but insufficient arrangements for effectively relating the lives thus offered to the place where the work is to be done. Almost everywhere there is a noticeable absence of adequate plans for the placement of recruits, and an even more conspicuous lack of any well-thought-out plan for the replacement of Christian workers after they have once entered the field. A careful study of standards and qualifications for all the various forms of service, and a more thorough training for those who are responsible for connecting the right individual with the right position, are urgently called for.

Especially in the case of a great part of "women's work" in the Church do we find a lamentable lack of proper professional standards, adequate remuneration and opportunities for advancement to larger fields of service. Such conditions must be improved if we are to attract enough well-trained women into the work of the Church as a vocation.

14. The final solution of our problems of securing future leaders for the Church is not in any

elaborate "program" nor in new "methods," still less in any special "campaigns" or "drives" for more recruits. *The one great way to attract the choicest men and women to the service of the Church is to have a Church which in itself, by virtue of what it is and does, unconsciously makes an irresistible appeal.* If the Church becomes narrow in its outlook or formal and petty in its work, insuperable obstacles to getting able and ardent spirits for the ministry will be presented. If the community should come to regard the function of the clergyman as performing a dull routine of ecclesiastical duties, raising the church budget, making calls and slapping people on the back in easy good-nature, no "methods" would be clever enough to enlist the best minds and hearts. If the Church should insist that the preacher carefully contract his thinking, on either theological or social subjects, within the limits of the most conservative opinions of the paymaster in the pew, there would be no occasion for surprise at its not drawing far-seeing prophets to its fold. But if the Church is actually the supreme inspiration to faith in moral and spiritual realities, if it is the great nourisher of Christ-like character, if it is truly making a more brotherly community, if it is enriching all aspects of human life by suffusing them with the spirit of Christ, if it is giving voice to prophetic messages of social righteousness, no one need fear for the future of the ministry or

of any other vocational service in the Church. The one great way of assuring the needed leadership for tomorrow is to make the Church of today what the Church at its best has always been—a center of attraction for the noblest and most heroic souls.

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No attempt is here made to present an exhaustive bibliography on either vocational guidance or recruiting. The purpose is rather to suggest selected publications which will be found helpful in studying the subject further.

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Drummond, Henry. *How to Know the Will of God*. Reprinted by the Executive Committee of Christian Education, Presbyterian Church in the U. S., Louisville, Ky. Exceedingly helpful to students of a generation ago, still most useful.

Gilkey, Charles W. *How Can I Find My Calling?* 1919. Association Press.

Helping Them Listen. Council of Church Boards of Education, New York. A pamphlet describing the way in which Christian life-work has been presented to high school boys in local supper-conferences.

Poteat, Edwin M. *The Path into the Will of God*. Executive Committee of Christian Education, Presbyterian Church in the U. S., Louisville, Ky.

Soper, Edmund D. *Finding Your Life Work*. Methodist Episcopal Commission on Life Service, Chicago.

Welch, Mildred. *Life Enlistment Series*. (Stories for children, and also for boys and girls of various ages, designed to awaken an interest in Christian life-work.) Executive Committee of Christian Education, Presbyterian Church in the U. S., Louisville, Ky.

Whaling, Thornton C. *The Choice of a Vocation*. Executive Committee of Christian Education, Presbyterian Church in the U. S., Louisville, Ky.

Worthley, Evans A. *The Life Service Decision and Vocational Counsel*. Methodist

Episcopal Commission on Life Service, Chicago.

Worthley, Evans A. The Minister as Vocational Counsellor. Methodist Episcopal Commission on Life Service, Chicago. A most suggestive outline of what the local pastor can do to help boys and girls to right decisions as to life-work.

Worthley, Evans A. The Choice of a Vocation. Methodist Episcopal Commission on Life Service, Chicago. An excellent pamphlet for popular distribution among young folks.

II. VOCATIONAL GUIDANCE (GENERAL)

Adams, Elizabeth K. Women Professional Workers. 1921. Macmillan.

Allen, Frederick J. A Guide to the Study of Occupations. 1921. Harvard University Press. Surveys the nine great groups of occupations listed by the Federal Census. Under each vocation is included a bibliography of that field.

Bloomfield, Meyer. The Vocational Guidance of Youth. 1911. Houghton. Deals chiefly with the industrial and commercial field.

Brewer, John M. The Vocational Guidance Movement. 1919. Macmillan.

Brewster, E. T. Vocational Guidance for the Professions. 1917. Rand McNally. Readings on professional openings.

- Bureau of Vocational Guidance. *News Bulletin*. New York.
- Davis, Jesse B. *Vocational and Moral Guidance*. 1914. Ginn.
- Dickson, Marguerite S. *Vocational Guidance for Girls*. 1919. Rand.
- Ernst, Clayton H. *What Shall I Be?* 1924. Appleton. With an introduction by Charles W. Eliot. Aside from law and medicine, deals chiefly with business careers.
- Filene, Catherine. *Careers for Women*. 1920. Houghton. One hundred and fifty lines of work for women are outlined by women who have succeeded in them.
- Fryer, Douglas. *Vocational Self-Guidance*. 1925. Lippincott. Admirable counsel on how to select and hold the right positions; also contributed chapters on various professions and occupations. Designed to assist youth to analyze their own qualifications and aptitudes for various professions and occupations.
- Gowin, Wheatley and Brewer. *Occupations*. Revised 1923. Ginn. A handbook appropriate for class study.
- Groves, Ernest R. *Psychology and Social Adjustment*. 1923. Longman's.
- Hall, Edward L. *Vocational Guidance and Employment Practice in the North American Young Men's Christian Associations*. Doctor's Thesis, Columbia University. 1921.

- Hill, David Spence. *Introduction to Vocational Education*. 1920. Macmillan. A statement of facts and principles related to the vocational aspects of education below college grade.
- Hollingsworth, H. L. *Vocational Psychology*. 1916. Appleton. Sane and helpful discussions of vocational tests, self-analysis, vocational fitness, etc. A special chapter by Leta S. Hollingsworth discusses the vocational aptitudes of women.
- Kitson, Harry D. *The Psychology of Vocational Adjustment*. 1925. Lippincott. An educator's approach to the problems of aptitudes, abilities and incentives in relation to vocational fitness; deals with technical questions of records, ratings, etc.
- Rollins, Frank W. *What Can a Young Man Do?* 1920. Little, Brown & Co. Descriptions of various vocational opportunities.
- Toland, Edward R. *Choosing the Right Career*. 1925. Appleton. Addressed to boys, designed to encourage them to consider their qualifications for various possible vocations. Its value is weakened by an over-emphasis on "success" of the more conventional sort.
- Tralle, Henry Edward. *Psychology of Leadership*. 1925. Century. Popular discussions of the way to realize the unutilized parts of oneself and to achieve satisfying success.
- Vocational Guidance Magazine. National

Vocational Guidance Association. Harvard University Press.

Weaver, E. W. *Building a Career*. 1922. Association Press.

Weaver, E. W. *Choosing an Occupation*. 1920. Association Press.

III. VOCATIONS WITHIN THE CHURCH

1. *General*.

Crawford, Leonidas C. *Vocations within the Church*. Abingdon Press. A well-balanced survey of the wide range of Christian service in the direct employ of the Church—the ministry, religious education, missions, education, medicine, etc.

Lowe, Frank M. *Religious Vocations*. United Society of Christian Endeavor. 1921. Boston. A textbook for the church "Class in Occupations" and handbook of information for counsellors of youth.

Modern Christian Callings. Edited by E. Hershey Sneath. 1922. Macmillan.

Christian Work as a Vocation. Edited by E. Hershey Sneath. Macmillan, 1922.

Mott, John R. *The Future Leadership of the Church*. 1909. Association Press.

The World Service Challenge to the Youth of the Methodist Episcopal Church. Commission on Life Service, Chicago. A small pamphlet, attractively illustrated, suggestive of the wealth of vocational openings within a single denomination.

2. *The Ministry.*

A. *Books:*

- Abbott, Lyman. *The Christian Ministry.* 1905. Houghton.
- Cadman, S. Parkes. *Ambassadors of God.* 1920. Macmillan.
- Coffin, Henry Sloane. *In a Day of Social Rebuilding.* 1918. Yale University Press. An inspiring presentation of the many-sided task of the minister in building a Christian social order.
- Gray, Joseph M. *Sufficient Ministers.* 1925. Abingdon Press.
- Holt, Arthur E. *Social Work in the Churches.* Pilgrim Press. Outlines the possibilities of the minister in building a Christian community life.
- Horne, C. Sylvester. *The Romance of Preaching.* Revell.
- Hoyt, Arthur S. *The Preacher.* 1909. Macmillan.
- Lyman, Albert G. *The Christian Pastor in the New Age.* 1909. Crowell.
- Lynch, Frederick. *The New Opportunities of the Ministry.* 1912. Revell.
- Macfarland, Charles S. *The Christian Ministry and the Social Order.* 1909. Yale University Press.
- McDowell, William F. *Good Ministers of Jesus Christ.* 1917. Abingdon Press.
- Mott, John R. (Editor). *Claims and Opportunities of the Christian Ministry.* 1911. Association Press.

- Slattery, Charles L. *The Ministry*. 1921. Scribner.
- Webb, Robert Lee. *The Ministry as a Life Work*. 1922. Macmillan.
- Williams, Charles D. *The Prophetic Ministry for Today*. 1921. Macmillan.

B. Pamphlets:

- (The boards of education of the various denominations all issue materials from time to time and should be consulted. So also should the Council of Church Boards of Education, 111 Fifth Avenue, New York.)
- Bosworth, E. I. *The Modern Interpretation of the Call to the Ministry*. 1918. Association Press.
- Brown, William Adams. *The Church's Challenge to Men*. 1919. Association Press.
- But Why Preach? Council of Church Boards of Education, New York.
- Chicago Theological Seminary Pamphlets:
- The Call of the Christian Ministry
- The Opportunities of the Christian Ministry
- The Rewards of the Christian Ministry
- The Joys of the Christian Ministry
- Curry, A. B. *The Responsibility of the Church for an Adequate Ministerial Supply, and How It May Be Met*. Executive Committee of Christian Education, Presbyterian Church in the U. S., Louisville, Ky.

- Davidson, William J. *The Christian Ministry as a Life Work*. Life Service Commission, Methodist Episcopal Church, Chicago.
- Gordon, George A. *The Claims of the Ministry on Strong Men*. 1918. Association Press.
- Kerr, Hugh T. *Manhood and the Ministry*. General Board of Education, Presbyterian Church in U. S. A., Philadelphia.
- McAfee, Cleland B. "I Write Unto You, Fathers." Executive Committee of Christian Education, Presbyterian Church in the U. S., Louisville, Ky.
- Ream, G. Franklin. *The Work of the Ministry*. Religious Work Department, Board of Education, Methodist Episcopal Church, New York.
- Wilson, Woodrow. *The Minister and the Community*. General Board of Education, Presbyterian Church in U. S. A., Philadelphia.

3. *Missions*.

A. *Foreign*.

(The foreign mission boards, the Student Volunteer Movement and the Foreign Missions Conference of North America should be consulted for materials to supplement the following titles, which are meant to be illustrative only.)

- Brown, Arthur J. *The Foreign Missionary*. 1907. Revell.
- Brown, Arthur J. *The Why and How of Foreign Missions*. 1921. Missionary Education Movement.

- Farms and the Man. Methodist Episcopal Board of Foreign Missions, New York. A pamphlet interpreting the significance of agricultural missions.
- Fisher, Galen M. My Place in the World's Work. Student Volunteer Movement.
- Gollock, G. A. An Introduction to Missionary Service. Oxford University Press.
- Harrison, Paul. Preparation for Missionary Service. (Pamphlet.) Student Volunteer Movement.
- Jones, Stanley. The Aim and Motives of Foreign Missions. (Pamphlet.) Student Volunteer Movement, New York.
- Judd, Walter. Why Leave Non-Christian America for the Orient? (Pamphlet.) Student Volunteer Movement, New York.
- Lambuth, Walter R. Medical Missions. 1920. Student Volunteer Movement, New York.
- Life Opportunities in Foreign Lands. Life Service Commission, Methodist Episcopal Church, Chicago.
- MacLennan, Kenneth. The Cost of a New World. 1925. Association Press.
- Patton, Cornelius H. The Business of Missions. 1924. Macmillan.
- St. John, Burton P. Occasional Types of Missionaries. (Pamphlet.) Student Volunteer Movement, New York.
- Sloan, Dwight. The Medical Advance Guard. (Pamphlet.) Student Volunteer Movement, New York.

- Speer, Robert E. *The Unfinished Task of Foreign Missions.* 1926. F. & J. Revell.
- Speer, Robert E. *What Constitutes a Missionary Call?* Student Volunteer Movement, New York. A pamphlet that has influenced many generations of students.
- Stauffer, Milton. *What Is Involved in Signing the Declaration of the Student Volunteer Movement?* (Pamphlet.) Student Volunteer Movement, New York.
- Wysham, Walter. *The Measure of a Modern Missionary.* (Pamphlet.) Student Volunteer Movement, New York.
- Zwemer, S. M. *The Price of Missionary Leadership.* (Pamphlet.) Bible Institute Colportage Association, Chicago.

B. *Home.*

- Brooks, Charles A. *Christian Americanization.* 1919. Council of Women for Home Missions and Missionary Education Movement.
- Douglass, H. P. *The New Home Missions.* 1914. Missionary Education Movement.
- Eastman, Fred. *Playing Square with Tomorrow.* 1921. Council of Women for Home Missions and Missionary Education Movement, New York.
- McConnell, C. M. *Home Missionary Life Investment.* (Pamphlet.) Methodist Episcopal Life Service Commission, Chicago.
- McConnell, C. M. *The New Country Ministry.* (Pamphlet.) Commission on Life

Service, Methodist Episcopal Church, Chicago.

Sampson, Mary E. Training for Home Missionary Leadership. An address before the Methodist Council of Cities; can be secured from the Methodist Episcopal Board of Home Missions, Philadelphia.

Shriver, W. P. The New Home Mission of the Church. 1919. (Pamphlet.) Association Press.

Stowell, Jay S. Home Mission Trails. 1920. Abingdon Press.

Vogt, Paul L. Rural Communities Call for Trained Service. (Pamphlet.) Life Service Commission, Methodist Episcopal Church, Chicago.

4. *Religious Education.*

Pamphlets:

Burns, Melvin P. The Director of Religious Education, Methodist Episcopal Commission on Life Service, Chicago.

Richardson, Norman E. Religious Education as a Vocation. Boston University. (See also the standard volumes on the principles and practice of religious education.)

5. *The Association Secretaryship.*

The following and other pamphlet publications may be secured from the National Council of the Y. M. C. A., New York:

Colton, E. T. Personal Qualifications of the Association Employed Officer.

Ober, C. K. The Association Secretaryship.

Soares, T. G., and Ober, C. K. *A Significant Life Calling.*

6. *Openings for Women.*

Pamphlets:

(In addition to those listed above under missions and religious education.)

Arbuckle, Jessie E. *A Chart of the Deaconess Movement.* Methodist Episcopal Commission on Life Service, Chicago.

Chappel, Winifred. *A Deaconess—Why Not?* Deaconess Board, Methodist Episcopal Church.

Collison, Mrs. Clyde. *Christian Service for Women in Foreign Lands.* Methodist Episcopal Commission on Life Service, Chicago.

The Inner Urge—Nurses. Methodist Episcopal Commission on Life Service, Chicago.

Montgomery, Helen Barrett. *A Woman's Life and the World's Work.* Student Volunteer Movement, New York.

Opportunities for Life Service. National Board, Y. W. C. A., New York.

A Profession for Women. National Board, Y. W. C. A., New York.

Powell, Alice M. *The Nurse on the Foreign Field.* Student Volunteer Movement, New York.

Where Is Life Leading You? National Board, Y. W. C. A., New York.

IV. PROFESSIONAL AND BUSINESS FIELDS

(Some of the volumes listed below discuss the various vocations from the standpoint of "success" in the conven-

tional sense, rather than in specifically Christian terms. They all afford, however, valuable insights into the qualifications for, and opportunities in, a wide range of vocations, all of which can and should be pursued in the spirit of Christian service.)

Law.

- Allen, Frederick J. *The Law as a Vocation.* 1919. Harvard University Press.
Baldwin, Simeon E. *The Young Man and the Law.* 1920. Macmillan.
Wickersham, George W. *The Lawyer.* Scribner. (Announced to appear soon.)

Medicine.

- Cabot, Richard C. *Training and Rewards of the Physician.* 1918. Lippincott.
Finney, J. M. T. *The Physician.* 1923. Scribner.

Teaching.

- Pearson, F. B. *The Teacher.* 1921. Scribner.
Wright, Henry B. *The Young Man and Teaching.* 1916. Macmillan.

Journalism.

- French, Chester S. *The Young Man and Journalism.* 1922. Macmillan.
Seitz, Don C. *Training for the Newspaper Trade.* 1916. Lippincott.
Williams, Talcott. *The Newspaper Man.* 1922. Scribner.

Engineering.

- Hammond, J. H. *The Engineer.* 1921. Scribner.
Newell and Drayer. *Engineering as a Career.* 1916. Van Nostrand.

Social Work.

- Addams, Jane. *Twenty Years at Hull House.* 1923. Macmillan.
- Careers in Public Health. Rockefeller Foundation.
- Halbert, L. A. *What Is Professional Social Work?* 1923. The Survey, New York.
- Vocational Aspects of Psychiatric Social Work. Introduction by Porter R. Lee. American Association of Social Workers, New York.
- (For fuller information, consult the American Association of Social Workers, New York.)

Business and Industry.

- Allen, Frederick J. *Advertising as a Vocation.* 1919. Macmillan.
- Allen, Frederick J. *Business Employments.* 1916. Ginn.
- Church, A. H. *The Making of an Executive.* 1923. Appleton.
- Dimock, Julian A. *The New Business of Farming.* 1918. Stokes.
- Gantt, H. L. *Industrial Leadership.* 1916. Yale University Press.
- Johnson, F. E., and Holt, A. E. *Christian Ideals in Industry.* Methodist Book Concern.
- Maxwell, William. *The Training of a Salesman.* 1919. Lippincott.
- Ramsey, Robert E. *Constructive Merchandising.* 1925. Appleton.
- Redfield, W. C. *The New Industrial Day.* 1913. Century.
- Spilker, John B. *The Real Estate Business as a Profession.* 1923. Appleton.

Various.

Foltz, E. B. K. Federal Civil Service as a Career.
1909. Putnam.

Stewart, Isabel. Opportunities in the Field of Nursing. National League of Nursing Education.





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